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J. MUNSSELL CHASE,
EDITOR

SAN FRANCISCO, CAL., SATURDAY, JANUARY 2, 1904.

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No. 1

THE CHILD'S FACE.

Ernest W. Shurtleff.

Nothing more pure in heaven,
And nothing on earth more mild,
More full of the light that is all divine.
Than the smile of a little child!

So sweet it is, so simple,
And yet so angel wise,
With the peace of God on the dear,
smooth brow,
And the love of Christ in the eyes.

The sinless lips, half parted,
With breath as sweet as the air,
And the light that seems so glad to
shine,
In the gold of the sunny hair.

I feel that the gates of heaven;
Are nearer than I knew,
t the light and hope of that sweeter
world,
Like the dawn, are breaking through.

BORDERLAND

DISTINGUISHED DIVINES ON SPIRITUALISM.

REV. GEORGE H. HEPWORTH

In a funeral sermon said: "I have been greatly interested in the new sect, or denomination, that has come into existence in the last few years. Its members called themselves Spiritualists.

"Fifteen years ago they were laughed at; now who laughs at them? Then, few had ever heard of such a system or doctrine; now, they number their converts by millions—they tell me there are six millions of believers, so called, in the United States alone—and these converts belong to all classes of society, from the poorest to the best and most learned. They

are thirty journals devoted to the promulgation of their faith. They have a library of five hundred volumes advocating their sectarianism. The moment your eye glances over these figures you ask, Why is this?

"The answer is plain:

First, because the Doctors of communion has put off its oppressive robes of selfishness and

personal aggrandizement, and put on the white garments of good news to the world; and second, because nothing is more evident to my mind than that the world longs to believe, and needs to believe something of this sort. It is essential to our religious well being. The very minute that desolation enters a house and robs a family of its loved member, leaving as a sacred memento of the past only the 'vacant chair,' the holiest part of our natures looks up to heaven with a vague expectation, with the belief that has never taken definite shape, perhaps that though we cannot see them, they do see and know us. . . . I have the very firmest faith in that kernel of inspiration which has given to the sect all its value, the assertion that heaven is close to us, and that its inhabitants walk the earth both when we wake and when we sleep.

"It seems to me that this truth is at the centre of all true religion; and when I bid the sect God speed, it is with the grateful feeling that it is reviving the truth which the prophets and the Christ Himself have taught us. Yes, I do believe in this possible communion with all my heart."

REV. A. D. MAYO.

Extracts from his sermon on Spiritualism: "Spiritualism is the natural awakening of the American masses to the doctrine of the Immortal Life taught by Jesus.

"A portion of the churches have welcomed it, and we will be saved by their wisdom; but woe to the sect or church that sets its face against it. It is not to be stayed by criticism from a theological or atheistical point of view. We shall learn out of it what it means to believe in the immortality of the soul; and it will be found that this doctrine will come to us fraught with vaster relations suggesting larger duties, and elevating with nobler aspirations than to the darkened masses of the early ages of heathenism or middle ages of christianity.

"Invisible hands leave upon our tables gifts of faith and deathless love and immortal love, of which our fairest Christmas flowers and our greenest wreaths are but with-

ered and vanished types. The pavement is thronged with a mighty host that crowds no hasty passenger, and speaks in no audible voice, but all the time holds sweet converse with the hearts of them that go to and fro. The school and the senate, and the places where men congregate for the serious work of life, have their empty chairs; empty to our mortal vision, yet to the eye of the soul filled with forms of unearthly wisdom and dignity and grace.

"I preach not today to this congregation alone; but this church is thronged and overflowed, yea, the whole air is populous with an audience you cannot see; for every beloved spirit that has left its mark on mine, and every weary and stricken soul that I have tried in feebleness to help, and every countenance that only for once had gleamed out in spiritual recognition from the strangest crowd; all who have heard my words on earth will hear them no more; all whose words I have heard for the last time in this valley of mortality, all are here today."

REV. THEODORE PARKER.

"This party has an idea wider and deeper than that of the Catholic or Protestant; namely, that God still inspires men as much as ever; that He is omniscient in spirit as in space. For the present purpose and to avoid circumlocution, the doctrine may be called Spiritualism.

"This relies on no church tradition, or scripture, as the last ground and infallible rule. It counts these things teachers, if they teach—not masters, helps if they help us—not authorities. It relies on the divine presence in the soul of men—the eternal word of God, which is Truth, as it speaks through the faculties He has given. It believes God as near the soul as matter to the sense; thinks the canon of revelation not yet closed, nor God yet exhausted. It sees Him in Nature's perfect work; hears Him in all true scriptures, Jewish or Pagan; feels Him in the inspiration of the heart; stoops at the same time with Moses and Jesus, is filled with living

water. It calls God Father, not King; Christ, brother, not redeemer; Heaven, home; religion, nature. It loves and trusts, but does not fear. It sees a Jesus in man, living man-like; highly gifted and living with blameless and beautiful fidelity to God—stepping thousands of years before the race of men—the profoundest religious genius that God has raised up; whose word and works help us to develop the natural idea of a complete religious man.

But he lived for himself, died for himself, worked out his own salvation, and we must do the same; for one man cannot live for another, more than he can eat or sleep for him. It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore we can use all times and every place. It reckons forms useful to such as they help. Its temple is all space, its shrine is the good heart, its creed, all truth, its ritual, works of love and utility, its profession of faith a divine life, works without faith, within love of God and man. It takes all the help it can get; counts no word profane, though a heathen spoke it—no lie sacred though the greatest prophet had said the word. Its redeemer is within, its salvation within, its heaven and its oracle of God. It falls back on perfect religion—asks no more, is satisfied with no less."

REV. H. ELKIN.

"The Bible is full of these revelations, sights and manifestations, and if we believe the Bible, why is it not easy to believe that spirits can communicate with men now as anciently? If spirits ever could appear unto men, they can today; but no doubt certain physiological and physical conditions are necessary, else all men could hold intercourse. Not all men at the present time can commune with spirits. But the same faculty which aided them to see and commune with spirits anciently, can, if rightly developed, aid them today; and modern manifestations are as real as ancient ones.

"Spiritualism comes to the aid of the churches and they reject it."

supplies to atheists and infidels the lacking evidence of immortality, and they receive it. It thus resembles Christianity in its first movements, which was rejected by professedly religious men. The doctrine of immortality must ultimately rest upon proof, or be rejected. And if all the phenomena attending the modern movement be accounted for on physiological grounds, without the intervention of spirits, ancient phenomena will have to pass the same ordeal and receive the same sentence.

"Whatever physiological law will account for involuntary polyglot speaking and writing modernly will account for speaking in unknown tongues anciently; whatever physiological law will account for the modern prophecies, gifts of healing, revelations, poems, hymns and doctrines, will account for the ecstasies, prophecies, gifts of healing, etc., in ancient times. Whatever physiological law will account for the lifting and moving of tables, pianos, etc., by invisible power, modernly, will account for the unbarring of the doors of Peter's prison anciently."

TIDES.

"Times change and men change with them" is an old saw, not known to be more accurately expressed in "Ideas change and times with them." More and more widely is it being recognized that thought rules as an immanent dynamic force. Studied in its true relation to history, there can be recognized in the sea of thought, tides which rise and fall as regularly if not as often as the tides of the ocean, and with vastly greater effect upon the material forces of the world.

To glance briefly at some of these thought waves. We note first for our present purpose the mighty surge of religious enthusiasm which swept over Europe in the Crusades. Whole kingdoms were taken off their feet by the religious thought. Kings vied with peasants in enthusiasm for endurance. All Christianity pours itself with intense energy into the vortex of the Crusades, seeking, for a sentiment, to drive the Moslem Conqueror from the sacred land where the exponent and martyr of the great soul thought of "love divine, all love excelling," first stirred the earth to know that heart and not hand, thought not physical force, mind power, soul power not foot pounds and battering rams, were the highest forces of the universe.

Another day and the tide of thought is all political freedom. Liberty, fraternity and equality stir American colonies and French kingdom alike in a mighty upheaval and again the dynamics of mind change the material surround-

ings of every European and American. The mighty American Republic, with its immense materialism, springs from an idea, first issued to the world by the presses of God through the thinking of a Rousseau or a Voltaire.

Then comes in the nineteenth century with its flood tide of material progress as the political wave of the eighteenth ebbs. Steam with its vehicles by sea and land, and electricity with its Edisonian marvels are but the outgrowth of the materialistic thought leading on in evolutionary culmination. And now in this twentieth century the surge of psychic thought is beginning to engulf the lives of men. Electricity, harnessed, is letting loose the powers of its finer rival, ether, and the physically-bound telegraph and telephone traverse the courses not of the air but of the ether, the finest material expression of the mind of God which the soul of the man releases to his mortal mate, and telepathy, as yet but a probable dream, is recognized though unexplained. And the end is not yet.

The attempts which, since the dawn of consciousness, the discarnate have made to compel recognition from ignorant, terrified, or ultra-conservative stupidity, are now seen and known as but the next natural step in the progression from material to spiritual, and this century bids fair to open the gates of the hereafter so widely, so clearly and with such scientific demonstration, that the dullest and most conservative must understand the truth. Death will be pictured no longer as a black, lonesome specter, dwelling in the dark valley, through which we must all pass alone and in terror; but a beautiful angel of sweetness and light, beckoning ever with irresistible smile into the opening gates of paradise, which, if still unknown, will be so because the heart of man cannot conceive of its glories and its joys.

What widening evidence of the rising of this psychic wave surrounds us. The greatest scientists are applying their methods to the problem. Each mortal must learn the new language of spiritdom in the terms to which his understanding is most accustomed. The mathematician is not instructed by the poet, nor can a sonnet be written by the rules of the Calculus. So the scientist, groping in the Stygian darkness of materialism, must be allowed to grope with his own tools in his own way.

Finally he will reach the point where others, by their methods and over their paths, have preceded him. For there are things which "have been concealed from the wise and the prudent revealed unto babes." Where wisdom and prudence are relative and one man's foolishness is another's wisdom.—*Banner of L*

HUMAN CENTURY PLANTS

It is nothing remarkable for men and women to pass out of the body, on to the higher life, in these days, at 100, 110, 115, 120 and 130 years.

In a while, as man becomes more angelic and less animalistic, he will hold the body in health, strength and beauty indefinitely.

The New York World, editorially says:

"According to the census statement of 1900, there were 33,762 persons in the United States over 90 years old, nine being set down as over 130 and 86 as over 120.

"The census also reports 4,000 centenarians in our population of 76,000,000, while human century plants are increasing steadily.

"The race in this country at least is constantly increasing in longevity and the same is probably true in most other countries.

"Those who cherish the theory that we shall yet have immortality in the flesh are not entirely without grounds for such an extraordinary belief."

KEIR HARDIE AND PROPHECY.

Mr. Keir Hardie tells a story which is worth retelling just now. He says:—"In 1893 I was having tea with an artist friend in the house of an acquaintance of his in Bradford. One of the company, a lady, was a palmist, and she warned me of a two years illness which would begin when I was forty-six. She was not quite sure how it would terminate. The day following the Barnsley election, my wife and I had our palms read by a lady who wanted an imprint of my hand. She warned me that the life-line got very vague at about my forty-eighth year. Five years ago Mr. T. D. Benson, had my horoscope cast by an astrologer friend of his, and again came that warning about an illness which would be serious in my forty-eighth year.

I am now in that year, and under the circumstances deem it but fair to those who believe in palmistry and astrology to make these facts known. It is curious that Mr. Keir Hardie's illness has now extended over two years.—*Liverpool Echo*.

THE MIDNIGHT VISION.

A good story is told of the founding of the new Spiritual Church at Crompton. Mr. Hamer, one of the trustees, and who is also a magnetic healer, was returning from a patient's home shortly after midnight.

He was stepping briskly along, thinking that another day's work was done and a rest well earned, and just as he was passing a large hall rented by the Crompton Liberals, he turned his head and saw what caused him to stand still in amazement. Outlined on the wall he saw a large sign with announcements on it of spiritual services and the name of a spiritual church.

He smiled at the idea, and some friends to whom he related the story scarcely thought it probable. However the liberals built a larger hall, and then left the place. Now or never, thought the Spiritualists, and they made an application for

the room; but met with a refusal.

The primitive Methodists applied for the room and got it. After a time they left it, and once more it was in the market. The Wesleyans applied for it, but the arrangements fell through, and for a time it was let for various matters. Thinking of the old saying, that if at first you don't succeed, 'try, try again,' Mr. Hamer made another application for the room, and this time was successful. The rooms have been secured on a lease, the trustees being Messrs. Hamer and Eli Fielding.

The rooms have been prettily decorated and carpeted. There is a large room for the services, capable of holding several hundred people, another large room for tea meetings and lyceum work, and another smaller room for seances etc. The church is centrally situated, on the main road, and has band of earnest workers connected with it, and it may be safely predicted, has a bright future. The sign bearing the name of the church has been designed just as it appeared in the vision.—*Two Worlds*.

A SLOW BUT SURE TRANSITION.

The man who steals another's mind has no conscience; and every salesman does that when he psychologizes a brother mortal into purchasing something he doesn't want.

For had he a conscience he would remember the Golden Rule and apply it in the case. His brag anyone able to conquer him in like manner is welcome to do so, is no apology for the crime—does not wipe it out.

The same regret he has caused another in making a needless purchase would be felt by him if he had a conscience—had love enough to be sensitive of such influence. But in the business world the human heart is fire-proof against the warmth of sympathy—at least in the present age.

A scrupulous salesman or drummer would soon be out of the ranks of his employer, and he would be a "man without an occupation."

Even an honest preacher is some times classed out of date. The business end of the congregation must be delicately handled; or there is a falling off in the contributions that support the church. Conscience is a dead issue when the mark reigns, and unsupportable who does not bow to its shrine.

How far mind, without heart will be able to rule, the future must tell. Love is the life-principle existence. Without it there is decay—death.

How the business mammoth is going to die is a question. But die it will as everything has from which the soul has been driven by circumstances or otherwise.

ARTHUR F. MILTON

Religion counteracts morality and universal philanthropy in so far as it sets men against each other by diversity of doctrines and theories of belief, thus fostering and nourishing the worst impulses of human nature.—*Buchner*.

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COOPERATION.

WHEN COOPERATION FAILS.

The common assumption that cooperation fails nine times where it succeeds once is both false and foolish, but it is true that there is a large proportion of failures, strewing the "pathway of progress," and it is quite natural that these should perplex and annoy, if not discourage, the devotees of the cause.

It may be that it would be easy to duplicate the list of present active cooperative societies by a parallel list of those that are defunct. This, however, is equally true of men, nations, churches and business houses. They live awhile, and then die. But mankind doesn't die, nor government, nor religion, nor business—nor cooperation.

Cooperation never fails.

Men fail sometimes to cooperate.

Cooperative societies fail, occasionally, as do individualistic enterprises, because they deserve to.

Not always.

Occasionally a society fails in cooperation, but continues in business.

When a society depends upon a boy to do a man's work, or expects its farm to be conducted by men who have had no farming experience, or its store to be managed by someone who has no training as a storekeeper, or looks to a manager for success who for personal disability failed in business for himself, or counts upon water running up hill there is sure to be disappointment and some measure of failure.

When a manager gets the "big head," or thinks he has found a "soft" job, or thinks much about his hours off duty, taking less interest in the store than if he owned it, or treats the members with less difference than he would pay to strangers were he seeking their patronage, organized cooperation suffers.

When a president or other officer gets the "it" disease, and forgets that someone else would fill his position quite as well as himself, and impulsively assumes to do things which should be cooperatively done, without consulting

his co-workers, and violates the patience and justice and spirit of brotherhood, cooperation fails—that is, it fails in him, because he fails to cooperate. Hence it is not cooperation that fails, since it is absent, but a selfish and egotistical man.

Cooperation must always fail to violate natural laws with impunity. It cannot order a carload of canned corn for a market that will not use more than a hundred cases a year, and pay 5 per cent on its capital, without loss. Some cooperators have learned this by sad experience. Cooperation can do many good things that are impossible to competition, but cooperation cannot do the impossible. I have seen it tried. Happy is that man who knows the impossible at first sight. Stupid and gross is he who considers every thing impossible that is not compassed and achieved by competition and selfishness.

WHY COOPERATION FAILS.

When cooperative stores fail in business it is because they fail in cooperation. They fail in cooperation because cooperation is adaptable only to a high order of society to which the membership fails to obtain.

Cooperation would be good for everybody if everybody were fit for cooperation. But they are not. Some people choose to fight. They should have the fight taken out of them before they become fellows in an industrial democracy. They need regeneration more than reform. Cooperation presupposes a certain amount of education, culture civilization, tameness, even altruism. Where this is lacking cooperation cannot flourish. Where the essentials are present cooperation cannot be overthrown. The great common explanation of failures, however, may as well be frankly recognized. It is the cold, unsentimental fact that the people or the leaders lacked the necessary simple but high qualifications. It is no more true that everybody is fit for voluntary industrial cooperation than it is that everybody is fit for high school. Every cooperative society that has ever passed through the fires of opposition and disloyalty and suspicion and a run on the treasury knows the difference between the fit and the unfit.

It is oftener the management that is at fault than it is the membership. Here again the matter of qualifications is of first importance. The need of personal civilization is even greater here. Unfit management has wrecked more cooperative societies than has any other one cause. Unfit management can not always be avoided, but unfit management almost always means uncooperative management, and when this is the cause of the trouble it can be obviated.

The cooperative societies that fail fail because they do not coop-

erate.

WHEN COOPERATION SUCCEEDS.

There is no need that cooperation be forced where the soil is not prepared for it. Hot-house cooperation seldom lives long. But where the preparation is made and the climate congenial and the civilization sufficient, there it should be planted, for it will grow and prosper.

Mr. Carnegie fathered one of the hot-house species among his employes at Braddock a number of years ago. It lived just as long as he paid the bills, and then died. There was no sufficient reason why it should have lived any longer. Cooperation does not flourish on that program.

One man cannot make a cooperative society, no matter how intense his zeal.

When the people are done with that crude and cruel competition which restricts their enjoyment of the necessities of life, when they believe in brotherhood and equal opportunity, when they take the money out of their own pockets and place in trust with their organization for capital, when the individual members take the same interest in it that they take in their private business, and when they care more for the common welfare than for private dividends cooperation becomes the completest success known to industrial history. When the members and the officers cooperate cooperation succeeds. When a headstrong and impetuous leader who has habitually said to one "go and he goeth, and to another come and he cometh" remembers his brotherhood obligations and checks himself and learns the patience and wisdom and sweetness of counsel cooperation succeeds.

When the wise bear with the foolish and the foolish learn of the wise, when the frugal impart frugality to the indigent, and when the union of many small factors constitutes industrial strength cooperation succeeds. When it teaches men the weakness of selfishness and the folly of fighting cooperation succeeds. When it inspires men with high ideals of public service and enlist their hearts in a loyal devotion to the common good the success of cooperation is far greater than aught that can be measured by dollars and percents.

DR. RAVLIN ON SHORTCOMINGS OF SPIRITUALISTS.

Dr. N. F. Ravlin pastor of the First Spiritual Church took for his text, Sunday November 22, "Spiritualism and the dangers that threaten its destruction as a movement." After reading a few verses from the seventh chapter of Matthew he said in part: Sometimes it is difficult to determine who has

been the most serviceable to us, our enemies or our friends.

There seems to be a lack of cohesion among Spiritualists—a conflict as it were; we are nearing a culmination. It belongs to Spiritualists to lead the movement, to lead the people to light. There seems to be a lack of harmony and life among themselves.

Too much individualism in the rank and file of the Cause. Spiritualism needs wide-awake people who are willing to sink their idiosyncrasies for the general good of the Cause.

Many Spiritualists are entirely ignorant of the philosophy of Spiritualism; a little one-sided in their way; always ready to seek the phenomena at the expense of the philosophy.

"A house divided against itself will fall," declared the Doctor. Spiritualists should be as much interested in the presentation of grand truths of our philosophy as its phenomena. It seems to be no union among Spiritualists—no strength—no power, that is in a measure one of the causes of our apparent failure to interest the masses.

The "I know it all" become a laughing stock among the more intelligent class of people in the community.

Now, the First Spiritual Church of Baltimore proposes to strike out in a new direction and try to remedy those things—to lift the standard. We heartily believe in worship—adoration—inspiration—we propose to stand for demonstrated facts.

A NOTEABLE GATHERING.

A Red Letter Day in the annals of the Society of Progressive Spiritualists was the celebration of the Christmas, Sunday, December 27. Mrs. B. F. Small presided. The rostrum was most magnificently decorated by the artistic heads of Mr. Hildebrandt and Mrs. B. F. Small. The program of the evening was carried out as follows: Song, Toy to the World, by the audience; opening remarks by Mrs. R. S. Lillie; violin solo by Prof. Bernhard Walther; trio song, At Heavens Gate by Miss Alice Sevan, C. H. Wadsworth, John Koci; address by Mme. Florence Montague; a closing remark by Mrs. R. S. Lillie; song, Blest be the Tie that Binds by the audience.

The remarks by Mrs. R. S. Lillie were to the point, the beautiful violin solo by the celebrated Belgian soloist Prof. Bernhard Walther, charmed the audience. The lecture of Mme. Florence Montague held the audience spellbound, her eloquence being simply entrancing. Miss Alice Sevan, organist, added to the pleasures of the evening. A slight change took place in the program, Mrs. M. DeLappe, being indisposed.

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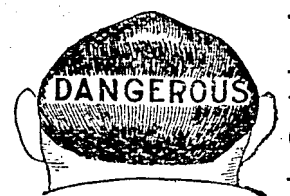
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If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1903, free.

Sun Flower Hall. Supreme Court building, is now available for renting. Parties desiring to hold meetings will find it to their advantage to see this large and comfortable hall which will be rented at the following low figures:

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Mrs. Florence Montague will assist in the services at the People's church next Sunday evening, January 3, by special invitation of Mrs. Anna L. Gillespie, pastor.

A Pleasant Surprise.

Sun Flower hall and headquarters of San Francisco Spiritualists was transformed by the artistic work of the ladies on Monday night into a bower of evergreens, Palm leaves, Holly berries and a variety of flowers. Where a hundred ladies and gentlemen, including prominent speakers of our city gathered to celebrate the 79th birthday of Mr. Wm. M. Rider who had been invited to the hall ostensibly for a choir practice.

When the real object of the occasion was made known to him he responded in his inimitable and quaint style, his kindly appreciation of the congratulations of all present. Especially the continued and ever increasing tie of friendship of old time friends.

Mrs. R. S. Lillie, Mrs. Sarah Seal, Mrs. Anna L. Gillespie, Mrs. E. Stoper, and Mrs. R. A. Robinson, each spoke words fitting the occasion. Songs, recitations, refreshments and a general social intercourse made this the event of the closing year one long to be remembered.

Mrs. M. E. G. Howe was master of ceremonies and did well.

The Peoples' Spiritual Church

A large and a most attentive audience greeted Mrs. Anna L. Gillespie on last Sunday evening. The newly organized choir rendered several new songs, which added greatly to the interest of the meeting. The lecture was replete with thought and feeling, which carried her audience retrospectively into the year just closing enabling all to recall some good deed, some kind word and other accomplishments during the year, which in a measure compensates for the mistakes of life. Closing with a gentle admonition to the members and friends of the society to hold fast to the good and the strength gained through the lessons and experiences of the past, that may serve to unite them in greater efforts to build up a strong church, and by increasing our love for humanity we help ourselves and make the world better for our living.

Henry Harrison Brown answered questions last Sunday evening at his Odd lots' Hall meeting. The hall was to overflowing. One of his questions was to the effect why he still believed in Spiritualism when science had

demonstrated that all its phenomena was due to causes within the man himself. He said: "I deny the statement that science has explained the phenomena of Spiritualism. It cannot. Spiritual or subjective phenomena can be explained only by subjective cause. This cause can be discovered only by subjective means. The phenomena of Spiritualism lies outside the domain of physical science. Spiritual science alone can explain psychic phenomena. There are a thousand facts in my life that physical science cannot explain. But until one is developed to accept spiritual evidence he cannot know the spiritual world. It is a miasma for the questioner to say, 'I believe I know.' But I know more. I know I am a spirit now, with all the possibilities any spirit ever had, and I believe in developing them, and in demonstrating my spiritual existence here and now." Telepathic experiments were given by Mr. Feulds. While blindfolded without contact with any person he, among other tests, found a hidden pin placed in a mark on the wall, a most difficult test.

Convalescing.—The many friends of Mrs. Eva Peck, a member of the Ladies Aid Society, will be glad to learn that she is improving after an operation.

She is still at the French Hospital, where her friends may continue to send a glad thought and a cheering word.

Transition.—The only son of Mr. and Mrs. Starks of this city, aged 27 years, passed to spirit life on Thursday, the 24th inst.

He was one of the most worthy and exemplary of men. Loved by all who knew him.

His aged parents and wife have the sympathy of all the Spiritualists of this city in this hour of their great sorrow.

Children's Progressive Lyceum. The session was unusually interesting on last Sunday all present joined with a will in the Christmas songs under the direction of Mr. Wadsworth. Appropriate recitations were rendered by Sibyl Steers, Ida Foulsham, and Ethel Evans. Remarks by A. S. Howe and W. T. Jones. Through the kindness of Mr. John Koch (who is everybody's friend) the children received a box of choice candies. There are some people in this world who are not afraid to cast a little bread upon the waters. Are you one of them?

Asphodel Blooms and Other Offerings.

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This volume contains a selection of the best poems of this gifted author and stories contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photographs of the author and Clair Tuttle. It is bound in blue with silver embossing.

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The author says in the dedication: To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither.

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VOL. 41.

J. MUNSSELL CHASE, EDITOR

SAN FRANCISCO, CAL., SATURDAY, JANUARY 9, 1904.

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No. 2

SOUL OF THE UNIVERSE.

Elizabeth M. Campbell.

Oh! Soul of the great, great universe—
And pulse of the living throng,
The greatness of Thine infinitude,
Moves with the ages along!

Thou art in the billowy ocean,
In the rhythm of perfect song
In the sweetest breath of summer,
And the hurricane swift and strong!

Thou art in the hush of the twilight,
The fair, sweet morning of spring;
In the breath of roses and lilies,
In the heart of each living thing.

The bosom of Nature respondeth
To the touch of Thy quickening
breath,
And life springs forth in its beauty
Proclaiming there is no death.

Oh, essence of all earth's compounds!
Oh wonderful Spirit of Love!
From the lowliest places of earth
To the sun-kissed skies above—

Perfection and wisdom and goodness
Are part of the infinite plan
That the great All-Father has fash-
ioned
To bless and to comfort man.



THE GREAT DEBATE.

BETWEEN REV. FRANK EVANS,
METHODIST, AND PROF.
ECKLES, SPIRITUALIST.

It is about thirty years ago that the great four days' debate took place at Eddyville, Iowa, between Rev. Frank Evans, Methodist, and Prof. Eckles, Spiritualist. I attended the entire session. Both were giants in the pulpit. In one of his speeches Mr. Evans made the charge that Spiritualists are atheists. In ringing tones and most challenging manner he said:

"Now ladies and gentlemen, I assert that my opponent and all Spiritualists are bold, cold-blooded atheists. They do not believe in God. They deny that God exists. If Mr. Eckles disputes this charge, then I insist that in his very next speech he tell us what kind of a God the

Spiritualists believe in. I insist that he define the Spiritualist's God."

The orthodox people in the audience cheered this challenge with vigorous hand-clapping and stamping of feet. When Prof. Eckles took the floor he said:

"My friends, Brother Evans asserts that Spiritualists are atheists. Now I deny that. It is true we do not believe that such a God exists as does Brother Evans, but because we do not accept his idea of a jealous, revengeful, changeful and short-sighted God, it does not follow that we do not believe in any deity at all. My honorable opponent insists that I shall define the God the Spiritualists believe exists. That I cannot do. The finite mind cannot measure and fully define the infinite. The best I can do will be to say that the Spiritualists believe that God is life, all life; that he is the sum total of all that is powerful, all that is lovely, all that is wise, all that is just, all that is beautiful, all that is good. He is omnipotent, from everlasting to everlasting. He includes all that exists from the centre of the universe, if there be any limitations. God is in all things—is all things. Every atom that exists, visible and invisible, is a part of him, and he could not be infinite if this were not so. God is both spirit and matter. God is life, and all things are alive. There is no death; that which seems such is transition—is change. The boundless universe from molecule or grain of sand to the blazing sun; from the center of earth to the core of the universe, is throbbing, pulsating with life, with intelligence, with God. Now, my friends, this is the best I can do in an attempt to define the God of the Spiritualists. Having done the best I could, I now, in turn, ask that Brother Evans shall define the orthodox God. But as I shall give him a good deal of work to do during this debate, I shall help him along a little. I will read from his holy and infallible book a description of the Methodist God."

Here Prof. Eckles took up the Bible, and read to the audience the account given in the Old Testament where God wrestled with Jacob

"from the setting of the sun till the break of day, and could not prevail against Jacob until he touched him in the hollow of his thigh, and then did overcome the patriarch, and did prevail against him."

"Now," shouted Eckles, "here is the Bible description of Brother Evans's God. What do you think of this Methodist Deity who will wrestle all night with a man, and is not strong enough, nor scientific enough, to throw him down? He tried the front grab, the back clutch, the hip-lock, and the grape vine twist ineffectually, and was clearly getting the worst of the scuffle, for old Jake was something of a wrestler himself. Now let my brother blush for shame at the shabby conduct of his God. Finding he could not floor the old man by fair means, he resorted to a foul trick of striking old Jacob below the belt, a trick that has never been allowed in any wrestling match or prize fight, from that day to this. According to the Bible account old Jake wrestled fair and was entitled to the medal in that tussle."

The yells from the audience that greeted his comment on ancient history so disgusted the eloquent preacher, that, during the remainder of the debate, he wore a sad and injured look. I was then and am now a personal friend of Rev. Frank Evans. For his superior ability and many charming qualities of head and heart, I have great admiration. I trust he will pardon me for confessing that often during the past thirty years, I have awakened at night and laughed out loud over Eckles' description of that historical scuffle, but I usually ceased my hilarity when I recalled how fatigued my friend, Brother Evans looked after Eckles finished that speech. I was a member of the Methodist church then, and I narrowly escaped being disciplined for irreverently laughing over Brother Evans' dilemma.—R. A. Dague, in *Progressive Thinker*.

"The Great Psychological Crime" if for sale at the office of the PHILOSOPHICAL JOURNAL. Price \$2.00

WOMAN AND RELIGION OF THE FUTURE.

The conservatism of women in matters religious is generally taken for granted. "Woman is the arch-priestess of religion," it has been said. Yet there are many eminent examples of women who have been at variance with popular religious beliefs. George Eliot, as is well known, was a free-thinker.

Mrs. Humphry Ward is also something of an iconoclast. Writing in the latest issue of *The Hibbert Journal* (London), she declares: "In the breakdown of miracle and revelation the moral experience of man has become at once infinitely more important, more mysterious, and more awful." She says further:

"It can not be too plainly emphasized that what we are now witnessing in the religious life around us is the emergence of a fresh religious conception, exercising the same thrilling and vivifying power as the older belief in Incarnation and Sacrament. For large numbers of religious minds, as has already been said, conscience has become, has taken the place of revelation. Its witness is not to any external 'scheme' or isolated history, but simply to its own laws and their implications, looked at in the light of experience and history.

"This witness may be far yet from being intellectually complete; but now it is not merely a theory, not merely a psychology, it is a faith—that is the important point. Christianity was a faith long before it was dogma or philosophy. And in this awe which says 'Reverence Thyself,' as all the sages have said it, but adds 'For in thyself alone is the message of God,' there is a power of infinite development. It is as though the human mind, freed from a number of dead conceptions, were drawing nearer than ever before to things primal and ineffable; and, in a wholly new sense, what was ethic is seen to be religion—religion, moreover, that no longer feels itself in danger, as all liberal varieties of dogmatic Christianity must and do perpetually feel themselves in danger from science, history, and criticism. "Rather, it knows in science"

criticism its best friends; and the tone of exultation that is beginning to ring through it is the tone of those who already foresee an approaching unification of experience and faith, no less far reaching and commanding than the great unification elaborated by medieval thought, whereof the ruins lie around us."

"How many women do you know who are religious," wrote Elizabeth Barrett Browning to a friend, referring to Harriet Beecher Stowe, "who are religious, and yet analyze point by point what they believe in? She [Harriet Beecher Stowe,] lives in the midst of the traditional churches, and is full of reverence by nature; and yet if you knew how fearlessly that woman has torn up the old ceremonies and taken note of what is a dead letter within, yet preserved her faith in essential spiritual truth, you would feel more admiration for her than even for writing 'Uncle Tom.' " Coming back to our own day, we find Mrs. Margaret Deland, the novelist, arguing in favor of absolute individualism in religion and repudiating the authority of the religious teacher (see *The Literary Digest*, October 31).

Opinions differ as to the outcome of woman's incursions into the field of theology, but in many quarters the view is taken that they will prove advantageous to the church as well as to women herself. The Rev. Dr. A. J. Lyman, of Brooklyn addressing the students of Mount Holyoke College last June, asked: "Is it quite a dream that a cultivated and Christian womanhood is to be in this land our real coming mediator in the manifold and insistent issue between scientific affirmation on the one hand, and spiritual aspiration on the other, holding torches in even and equal hands, and so establishing through her beautiful and mighty ministry the practical union of reason and faith?"

Bishop Lawrence, of Massachusetts, recently said:

"The whole realm of theology has until the present generation been interpreted to us by men. Women have worshiped and revealed the graces of the saintly life, but it has not been vouchsafed to women to enter deeply into the study of the Bible or its interpretation. Who knows what a different theology we might have had in the past if women's minds had been at work on the problem? Would Mariolatry have taken the form it did? Would Calvinism have captured the intellect of Protestantism? Would any man have dared to say that hell was paved with the skulls of infants?"

Harper's Weekly (December 5), to which we are indebted for most of the quotations used, makes the following comment:

"The problem which both Roman Catholic and Protestant churches in this country face now with re-

spect to their women is, Will they—that is, the women—continue to be conservative? For they are receiving—very many of them, among the well to do classes at least, and very often at the hands of the state—the scientific education which Maurice foresaw that they must have before they could ever be anything else than religionists of an emotional, mystical type.

"Higher criticism of the Bible is taught at Smith and Bryn Mawr, as well as at Harvard and John Hopkins. Nothing that is destructive of the old and constructive of the new in matters of philosophy, theology, and ethics is wanting now in the curricula of the best women's colleges.

"To imply that the influence of our educational institutions for men or for women makes against essential religion or against the spiritual life would be unfair, but no one aware of the facts of today can deny that there is a gulf between the universities and colleges on the one hand, and the churches on the other, viewed broadly in their attitudes toward the origins and ultimates of life, literature and liturgy.

"The point is that when the ecclesiastical and conservator of the traditions and the customs of the past comes to deal with the educated woman of today and tomorrow he may not find her the unreasoning, credulous adherent of institutional religion and orthodoxy that he has found women in the past to be. She may decline to be the tool wherewith Priests manage men. And more. She may refuse to be managed herself.

"Amiel deplored handing things over to the Eternal Womanly because he thought that it favored exaggeration, mysticism, sentimentalism—all that excites and startles. He declared it to be the enemy of clearness, of a calm and rational view of things, the antipodes of criticism and science.' Amiel did not know the American college-bred woman, who bids fair to be omnipresent and omniscient—two attributes of the Eternal—and who is womanly withal."

NEWS OF THE NATIONAL.

EDITOR JOURNAL:

The coming and passing of the holidays, may have had much to do with the dearth of news and events of and for the N. S. A., as nothing of consequence to the public has of late been made known to us. Of course the usual routine of office business had gone on, and our missionaries have done their accustomed work, but anything outside of this has been noted by its absence. The contributions for the mediums relief fund have become very infrequent, and the prospects

are that the fund for that good and special line of work will be largely depleted unless the friends of the mediums come to its aid! We have recently placed a veteran medium of New Jersey on the list of monthly beneficiaries for the winter after which she hopes to be in condition to dispense with such benefactions, and I presume before this reaches the public eye, that the sorely tried and veteran medium, Mrs. G. F. Perkins now of California, will be made a permanent pensioner of the N. S. A. Is not this a glorious work? and will not some of our worthy and well-to-do Spiritualists, emulate the example of a staunch, but not wealthy brother in Arizona, who sends a dollar each month to this office for the Mediums' relief fund.

The spiritual cause is by no means dead, out in Indiana our missionaries report new life and interest and the prospect of a State Association to be formed before Spring; in several towns and cities societies have sprung up, out of the ashes of others long since gone, and a degree of energy and interest in the work is being shown that is encouraging.

I have here to correct a mistake that has been gaining ground by its publication in some of our spiritual papers. A Washington daily paper recently announced that the Spiritualists of this city were about to erect a temple at a cost of \$100,000, that the designs had been made, etc. Such designs as were mentioned were drawn years ago, but the erection of such a temple remains in *statu quo*, and are likely to do so for some time to come. We do not know from whom the papers received the false statement.

One of the prominent members and officers of the society of this city—an auxiliary of the N. S. A.—Isaac Sharpe, Ex Governor of Kansas, has recently passed to the higher life. Governor Sharpe was a fine lawyer, a former active advocate of the free soil measure and of anti-slavery, and a reformer in every sense of the term, he has gone to his just reward; at the last N. S. A. convention, he made a telling speech upon one of the important questions before the assembly, and won much sympathy, at that time. He was unfit to be from home, but he came to the convention to do his part in the upbuilding of our work.

In relation to the last convention we wish to announce that Mme. Florence Montague was a regularly elected delegate of the California State Association, and as such her name was sent to convention with credentials. As the lady could not come she sent a telegram of greeting and congratulation, which was received at the evening service and read in open meeting by President Barrett. As the evening meetings were not reported, no mention of the telegram was made in the

papers. Eight of the clock in Washington, means five in San Francisco as we are three hours in advance of our Western friends.

With love and greeting, and "A Happy New Year" to all;

MARY T. LONGLEY.

Sec'y N. S. A.,

600 Penna ave., S. E., Wash., D. C.

December 28, 1903.

DISTINGUISHED DIVINES ON SPIRITUALISM.

[Continued]

MINOT J. SAVAGE.

"A belief that has come to be practically a religion to millions of people in the most civilized countries of the world may rightly claim at least, whatever else may be said about it, to be regarded as one of the 'signs of the times.' And this belief is not held by the superstitious, by the ignorant, by the vicious, by the socially reprobate alone. Nor does it find a home among them. For better or for worse, it is shared by lawyers, by doctors, by ministers, by philosophers, by men of science, by men in every occupation in every rank of life. There are believers among the social outcasts of the world, there are believers on thrones, there are believers in palaces, believers among the nobility of every country, believers among diplomats, those engaged in the public service of their respective States. So for better or for worse, as I say, we find this permeating all modern society, in the high places and in the low, and it seems to me significant of one of two things.

If it be true, then the fact that so many in all walks and ranks of life have accepted it contradicts neither the brain nor the culture of the adherents. If it is only delusion, contemptible, pitiful superstition and fraud foisted upon so many, then it seems to me one of the saddest commentaries on what we dare to call the civilization of the century, that here at a time when we had dared to think that the world was coming to be fairly intelligent, it is overrun, fairly swamped, with what the many are supposed to regard as merely a survival of old barbaric superstitions.

"It seems to me, then, that it is worthy of our careful, earnest, candid attention. If it is true, we certainly want to know it. If it is false, we want to know it, not only for our own sake, but for the sake of helping so many people out of a pitiable delusion. Liberals at any rate, at the first blush, ought to be touched with a little feeling of sympathy toward it; for whatever else it may be, it has proved itself the most remarkable, the most widespread, the most effective solvent of the old dogmas that the world has ever known. Educated people, those who have time for critical thought and study, can be touched and influenced by criticism, by philosophy, by science; but here is a power that has come to work through the affections as well as through the intellect of men, and at whose touch the hideous and awful dogmas of the past have faded away, to give place, at least in other respects, to what are rational and humane ideas concerning our Father in heaven and the destiny

of His children.

"What is, then, the first grand belief? Simply that death is not an end; that it is merely an expression, an incident in the onward and upward struggle and progress of the individual life. It claims to have demonstrated this, to hold it not as a hope, not as a belief, but as knowledge. It teaches that inside these gross physical bodies there is an ether body, a body that has grown with it, shaped by it, adapted to it, perfect in every part and faculty; and that this ether body is disengaged at death, like a germ delivered from its sheath, and that it goes on, the soul taking this ether body with it as a perfect equipment in every faculty for the fullest expression of its higher and better life. According to this teaching, the soul simply goes on with its power to think, to remember, to love, just as of old.

"It further teaches that this universe everywhere is under the law of cause and effect, and that we begin life hereafter, just as we leave here—precisely what we have made ourselves by our thoughts, our deeds, our words on earth. Therefore, this other life is not peopled with ghosts, with ghastly, thin and unreal beings, such as we have imagined in the past; they are real folks—our fathers, our mothers, our neighbors, our friends—just as we have known them here, only released from their lower, physical condition, but carrying with them the same kind of character, of thought, of personality which they had here.

"It also teaches that, under certain peculiar conditions, there can now and then be manifestations of the reality of that life to this life; that sometimes there comes a whisper, sometimes a hand is reached across the abyss, and that they are demonstrations of the fact that those we have loved and that we talk of as lost, are not lost but are living as we are living.

"This higher Spiritualism is in perfect accord with the finest and highest philosophy of the world. It is in perfect accord with the finest and highest moral principles that have ever been discovered. So there is nothing that we know that is contradictory to these claims of higher Spiritualism. Therefore, whether it can demonstrate itself as true or not, it is not in contradiction with any known truth that science or philosophy has to offer, and is in perfect accord with the finest ethical teachings and the highest hopes of man. So much must be said in defence of this claim of what I have called the higher Spiritualism.

"Now I wish to offer a few suggestions, of which you will see the force and drift. I speak not as a Spiritualist. I am speaking, or trying to, as a perfectly fair and sympathetic critic from the outside. These claimed facts which Spiritualists offer us as proof of that which they declare to be true, are not new facts. What is called modern Spiritualism itself is half a century old, but these general manifestations of a certain class or kind of facts have been reported down from the very dawn of human history.

In the household of old Dr. Phelps, of Connecticut, father of Professor Phelps, of Andover, there were unquestionably certain manifestations of abnormal power that have never yet found any explanation, unless indeed they find it here. In the home of the Wesleys there were similar manifestations continued for a long period. From most every nation, every re-

ligion, every age, there come to us these stories of abnormal, unusual occurrences, things that usually the people have called miracles, that they were not able to explain. Now here is a point I wish to emphasize. Are these stories—hundreds of them—told of the greatest and most reliable writers and historians of the world; are they true? They certainly are not conscious falsehoods. Do they mean that the people who reported these things in all ages were so little to be relied on; that they should be constantly liable to this sort of delusion from the beginning of the world until now? I simply wish to say this, if I may believe in the central thought of modern Spiritualism, that fact would run a line of light, a line of sanity, back up the ages through every tribe, and would give me added respect for the ability of the average man to observe and tell the truth.

"It would explain not only the Bible, but the scriptures of all ages, and the writings of Greek, old Roman writers, like Livy, and almost all writers of ancient times. Brush them one side, and put them down with scorn to the credulity of man, and we must believe, what I do not like to believe, that men have been too credulous in all these ages. To

believe that there was a kernel of truth in their reports would give added respect for human nature.

"Here also might be found a rational explanation of the ancient oracles, and of such claims as that made by Socrates concerning the *daimon* that was his constant attendant and teacher.

"Then what of light it would throw upon the whole Bible! For the Bible looked at from a standpoint of the rationalist is nothing but a Spiritualistic book from beginning to end. Its entire significance is in its Spiritualism. It is full and running over with it from one cover to the other. Must we put everything down to the wildest kind of delusion? Must we not unless there is some ground for these beliefs? I would like to believe something a little more to the credit of these reporters.

"Let me indicate to you one kind of influence it would have on my thinking. I do not believe at all in the physical resurrection of Jesus of Nazareth. On the testimony contained in the New Testament, I

see little cause for believing even in His spiritual reappearance. The testimony of the New Testament concerning the resurrection of Jesus if it were paralleled by testimony in a court of justice, would not be accepted, for it is simply the anonymous testimony of people whom we cannot cross examine as to certain very strange and wonderful things that happened nearly two thousand years ago. One of the strangest things to me is to find people who believe in these stories told in the New Testament, but who do not believe in modern ones. For the modern ones are of precisely the same kind, and have this advantage over the old, that they have the living testimony of hundreds of creditable men and women, while the old stories are no more credible on their own account than the modern ones, and have no evidence that would be allowed if it were standing simply alone.

"In view—and here is what I have in mind—in view of this, if I may be permitted to believe in the visible spirit appearance of any modern man who has died, why then, it would be perfectly easy and rational for me to believe that Paul saw Jesus on the way to Damascus. It would not seem a supernatural fact, but a perfectly natural occurrence.

"And here let me remove one natural prejudice. Spiritualism makes no demand on us that we believe the supernatural. At most, it is only a question of words. A spiritual world, if it exists, is as natural as the physical world. All the mightiest forces are invisible, but not therefore supernatural."

A SUBJECT FOR ESSAYISTS.

Why is it that a man of genius feels as independent as a man of wealth?

Because both sense in their possessions a power which their antitheses are without.

But while both may have a right to their feeling, why do their opponents consider them in the wrong.

The answer to this tells the history of the world and of individuals. Think over it and note your reasonings.

ARTHUR F. MILTON

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The annual meeting of the stockholders of the Philosophical Publishing Company will be held on Monday, January 25, at 10 o'clock a. m., at headquarters, 1429 Market street, San Francisco.

Signed,

J. S. GILLESPIE, S

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SAN FRANCISCO, JANUARY 9, 1904.

THE IDEAL YOUNG WOMEN.

Results of Letters Sent Out Given by
Dr. Harlan in a Sermon.

In the First Church of Christ, Brooklyn, recently, the Rev. M. E. Harlan, L. L. D., gave a lecture on "The Ideal Young Woman," from the young man's standpoint.

The sermon was based on replies from young men from all parts of the country to whom questions had been sent.

A few young women were also asked to answer, to see how nearly they would agree with the young men. The following per cent. markings show the line of thought suggested by the questions.

One hundred per cent. of both sexes say the ideal must be a Christian; 77 per cent. of the young men say she will neither use slang nor lead a poodle; 100 per cent. say wine-drinking and profanity spoil her from being ideal; 88 per cent. include card-playing and dancing as things to be denied her; 100 per cent. say the ideal must have a knowledge of housekeeping as an accomplishment, whether she use it or not.

Every young man stands for housekeeping as against the hotel or boarding house life; 70 per cent. would educate her in a mixed school, so as to give her a broader view of life.

Monasteries for men or convents for women do not prepare them for greatest usefulness. All the young women answering preferred the mixed school.

Sixty per cent. of the young men advocate the same standard of morals for both sexes; 60 per cent. say both sexes should have equal liberties.

The things most universally agreed upon by the young men as to what they admired in women were truthfulness, sincerity, character and womanliness; 70 per cent. gave shallowness as women's most common fault, and 80 per cent. named fickleness.

One young fellow soon to be married said he could find no fault. Gossip, for purpose, selfishness, and in-
erity, were the most common

faults named by the young women; 60 per cent. of the men and 80 per cent. of the young women would allow their ideal to vote.

So far as known these young men represent lawyers, ministers, college and high school students, college and university professors, and government and commercial clerks. Other professions may be represented not known to me. Below are the answers, with the name of the State or county immediately following each answer. Dr. Harlan quoted from the letters, a few extracts being here given:

"Wine-drinking and card playing are the curse of the land. I am against them for her."—Halifax.

"No ideal young man wants a woman for a wife who dances, plays cards or drinks wine. These have been the starting points of many a young woman's fall."—New York.

"Home, Sweet Home (with variations) was always sweeter to me when executed by fingers which I knew could help make it sweeter and nearer and better by their skill in the domestic arts."—Kansas.

"Judge her by the same standard by which we ought to judge young men. Allowing her sex, let her have all the liberties which a young man ought to have."—North Carolina.

GOOD BYE TO 1903.

At the beautiful home of Mr. and Mrs. Myers at 1752 Sutter street, a number of friends spent a delightful evening, bidding adieu to the old year and greeting the new.

At 10 o'clock the guests were invited to Mrs. Meyers class room, and for more than two hours sweet communion was held with many dear ones, denizens of the spirit realm.

Mrs. Meyers received the congratulations of all present for the remarkable work done through her instrumentality.

WATCH MEETING.

The Hermetic Brotherhood held its annual "Watch Meeting," on the night of December 31. Besides the motive of making a point of departure for the new series of 366 days, the Brotherhood believes in meeting each other socially as often as possible, thus cultivating the flow of a true, heart-to-heart comradeship. The headquarters at 509 Van Ness Avenue, under the hands of an able committee were handsomely decorated with Evergreens, Holly Berries, Carnation Pinks, Calla Lilies, Roses and White Crysanthemums. Noticeable among the artistic effects was a large bell of evergreens containing all the bell elements save noise.

Under the main chandelier among

the evergreen decorations a sprig of Mistletoe, suggested in a quiet way, something about leap year, and there being thirteen Sundays in the New Year. About 8 p. m., the rooms began to fill with comrades, joyous in the interchange of the usual greetings of the season. After the rooms were comfortably filled, the Master of Ceremonies for the evening, introduced a well arranged and interesting program of music and recitations closing with the presentation by the members of an elegant Study Gown and Easy Chair to the elder Brother Dr. Phelon. The Doctor replied in a few heart felt remarks.

Then refreshments were announced, and as the hour drew "ayont the twal," instructions were received from the Invisible Section for the coming year. When the Heralds of Time proclaimed the birth of 1904, the comrades, standing in their places, were singing "The Glorias," after that congratulations and good night closed an enjoyable and memorable time.

SEES DEATH OF WAGE SYSTEM.

In an address upon "The Wage Question," made by Carrol D. Wright, United States Commissioner of Labor, before the Society of Ethical Culture of Philadelphia last Sunday, the eminent statistician said:

"The wage system will pass away. In its stead, I believe, there will come a system which will be composed of the profit sharing and the cooperation ideas. The great labor question means the struggle of humanity for a higher standard of life. The employer must consider the employe, as well as the stockholder, as an investor."

Of scarcely less interest than his prediction of a new labor system was Mr. Wright's approval of a plan to insure labor against incapacity resulting from accident, illness or advancing age. The German was quoted, under which the employer pays one-fourth the cost of a sick and death benefit policy, the employe one-fourth and the government one half.

"England," said Mr. Wright, has taken up this question; and we of the United States are steadily approaching it.

"We see in every progressive community that the demand of the workingman is no longer for a wage sufficient to enable him to keep body and soul together. Labor has been taught to feel that it is a social as well as an economic power in the community, and this educating process has gone on until the demand of labor is for a reasonable margin beyond that fixed by the iron law of wages."

"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Anna Johnson—I want my brother and sister to get this if possible, the days are long to them I know now and how my heart aches for the dear father, but tell him Mother is with me, and oh, such a meeting it was; no tongue can tell.

The years roll away and we forget all the sorrow, and every one came to welcome me that I used to love.

It is the grandest place one can dream of. But I must give way to others. I thank you for allowing me to come.

R. P. Steel—This is not new to me and all I can say is the new world is all I had hoped for and even more. The life is so natural and if you could live here one day you would never want earth-life again.

Hellen and Elsie are with me and so are many others; we are all right and will come when we can.

Frank Johnson—To my sister I come, she lives in Oakland, and will know this is for her.

Tell her mother is with me today and we both send love.

Tell her, we know how she longs to see us, but to be patient and the worry will soon be over for her, and better days will dawn.

God bless her and keep her and the dear ones safe.

John Stephenson—To my father and mother, brothers and sisters all, I come, we are all here.

Now I hear the name of Jessie not one in earth-life but in spirit and also James and Henry and Anna and Angus.

The room seems full of dear friends who send love to the living and loved, they say be of good cheer the way will grow light and the sun will shine and all that is tangled will be made straight.

Delia Wright—Far from here my body lies, but I am often with you in the circle Henry, and when you went to the cemetery I was there and heard you say, you too were weary of life, and asked to die.

But I want to say, you have a good work to do, and will help many to come to this glorious truth. You will live years of usefulness before you come.

Tell Jennie and her husband to look for the truth and they will find it.

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Mme. Florence Montague expects to leave for London, England sometime during next month. See the JOURNAL, for further information.

Personal.—Dr. Harry Keck, popularly known here as a skillful Dentist, has located at Angles Camp, Calaveras Co. We bespeak for him a cordial reception and a generous patronage of the good people in that vicinity.

Mrs. D. N. Place, one of our most esteemed friend and worker and president of the Ladies Aid Society has been seriously ill during the past two weeks. The Journal staff joins her many friends in the wish for a speedy recovery.

Peoples Church.—Every chair in the hall was occupied on last Sunday evening. The choir rendered several selections. Mrs. Anna L. Gillespie opened the exercises with responsive readings followed with the announcement that Madam Florence Montague would assist her in the Sunday evening services during January. Mrs. Gillespie then introduced Madame Florence Montague who made a short address appropriate to the new year, following which she answered many written questions from the audience. Mrs. Gillespie followed by giving several messages which were thankfully received and thoroughly recognized.

The Peoples Church Social.

Monday evening a social residence of Mr. and Mrs. Gillespie at 104 O'Farrell street, the fourth social was held for the Peoples Church. Nearly seventy guests were present and a most enjoyable evening was spent. Charades, Proverbs, and definitions were the order.

Prizes for definitions were won by Mr. Wink, 1st prize, Mrs. Lichtig 2nd prize. For Charades, 1st prize Miss Staret, 2nd prize Mrs. Lichtig. The games caused much merriment and the contest was a good natured one. Many strangers were present, among them Mr. Sliter and Mr. Elron of Grand Rapids, Michigan. The next social will be held at the home of Mr. and Mrs. E. Briggs—Dolores St., near 21st January 18. Every one is welcome and the main reason for these gatherings is to promote a better acquaintance between the workers and to draw out the sunny side of ourselves.

The program consisted of songs, recitations and a collation served by a company of ladies. The company departed at all.

Mrs. Eva Peck, is still at the French Hospital. The latest report of her condition is a favorable one.

A new departure.—The Ladies First Spiritual Aid Society have arranged to hold an entertainment on the second Wednesday afternoon of each month consisting of music, recitations, etc. Refreshments will be served in the evening to all who attend. All friends are cordially invited to help the ladies in this commendable undertaking. Ten cents will be collected in the afternoon and Fifteen cents in the evening.

There was not standing room at Henry Harrison Brown's lecture upon "Telepathy" at Odd Fellows building Sunday evening. He took for his text, "Thought is Power!" This is proven by telepathy, since this is demonstrated it only remains for us to learn to use this form of power as we have already learned to use other forms. By it phenomena of presentiment, inspiration, dreams, inventions and discoveries are explained, and since man lives after death of the body in thought-world, it opens a channel of communication between that world and this. At close of lecture Mr. Samuel Foulds gave some excellent manifestations of telepathy. Among them was that of drawing a picture a committee had drawn while he was in another room blindfolded. This he reproduced without touching a person or being touched by them. It was regarded as a remarkable experiment by the audience.

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J. MUNSELL CHASE,
EDITOR

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No. 3

THE VOICE OF THE SEA SHELL.

By Michael Carruthers.

Why sigh for touch of a "vanished hand?"

Why cry for "the voice that is still?"
There's a hand that touches like fairy wand

And a voice which thine ear would fill.

Then why not list to the gentle voice
And wait for that fairy touch?
'Twould make thine aching heart rejoice
And comfort thee overmuch.

The way of 'the soul in the summer-land'
Is a mystery unto thee.
Then, still! that touch of the waiting hand!
And hark! A voice of the shell from the sea!

Like the voice of the sea shell sounding low,
The voice of that soul comes near
And taps on the drum of thine ear, just so,
And calms thy tremulous fear.

Let the flood gates pour their overflow
And hush at the dawn of day,
For the sun is risen—go, darkness, go!
Bid sobs and tears away.

For 'tis not his absence, but his presence you feel,
As you list for the voice of cheer,
For the touch of the "vanished hand" doth steal,
As the touch of the hand that is here.

And the "voice that is still" is sounding,
As the voice of the sea in the shell,
That thy heart in its ever rebounding
May know why thy bosom doth swell.

BORDERLAND

FREE MORAL AGENCY AN ILLUSION.

The most vital problems of life are not solved. Man, born in ignorance, with vicious heredity and false environment, could not be otherwise than imperfect—a condition of humanity that gives color to the dogma of total depravity. Susceptible to strong emotions,

powerful passions and innate selfishness and sensibility, he must necessarily act out his nature according to the impulse of his feelings, and in so doing he exhibits his true character, or rather, his existing character.

It will be necessary in this article to outline the fundamental principles of human nature as manifested in human conduct, which the following brief analysis will disclose.

The two primary elements that constitute the mental characteristics of human nature, are Sensation and Consciousness. Sensation is essentially the life, in essence—it is that in which we move, and have our being—the mainspring of all our activities. Defined specifically, it is desire ever seeking satisfaction—the desire to live, to enjoy, to be happy.

Consciousness is that state of mind in which we are aware of our being, our feeling, thinking and acting, and of our conception of external things. It is the field of the intellect, and gives rise to knowledge, to reason and to demonstration. These two primary elements are inseparable. Sensation would be useless without consciousness and consciousness would have no value without sensation.

These two primary elements include and afford every interest in life. All interests are realized by action (human conduct) whose force is in sensation.

The desire to live, to enjoy, to be happy, gives rise to a concern in our well-being, and the love we feel for others, gives rise to a concern in their well-being.

Our well-being has its rise in the good; and our ill-being in the evil. The question of good and evil is one of morality; the good is moral—the evil is immoral. Agency is action. Since agency has its rise in sensation (feeling of some kind), there is moral agency and immoral agency whose rise is in the desire or feeling that gives rise to it. Morality is not subject to the will.

The question now is, Is agency free or compulsory? There can be no life without action. The question is not, Shall we act or not? but How shall we act? The act is a

necessity, but the manner of the action is the all-absorbing question to consider.

Since all voluntary action has its rise in desire, and we do not will our desires, the character of the action is determined by that of the desire that gives rise to it. If the desire is to murder, the act prompted by it will be murder; if the desire is to aid one in distress, the act prompted by it will be a benevolent act; therefore the character of act being determined by that of the desire; and the desire not being subject to the will; and the dogma of free moral agency is an absurdity.

A few words will be necessary to explain the difference between liberty and freedom—the meaning of which is often confounded and used interchangeably. Liberty is unrestrained self-assertion in the pursuit of individual interests in so far as they do not interfere with the like interest of others. It has to do with desire—the impelling cause of action and is obedient thereto. There can be no independent action. Since action is effort to satisfy desire, it must be dependent thereon. Neither can there be independent self-consciousness, since consciousness is dependent on sensation, and would be of no value without sensation.

Desire is self-existing, self-acting and self-determining. Liberty of action is determined by the good or what is felt to be good, by the actor, and has its rise in desire, but is conceived in consciousness. Liberty is concerned in the initiation of action; that is in the what to do.

Freedom has to do with the means of action, and is concerned in how to do. One confined in his cell is deprived of his liberty; but he can act so long, and in so far as he is free to act. He can sit or lie down, or do anything in regard to his comfort with the means at hand. In the custody of an officer on his way to jail, he can be dragged along, or he can walk; he will do that which is the least painful to him.

Before freedom can act a motive must be formed. Motive has its rise in desire. Here the will has

its office, and deals with the means far the satisfaction, of desire. The will is the combined action of several faculties. First, is the intent to do; second, the determination to persevere; third, the devising and considering of means; and fourth, the choice of means, and their employment in the satisfaction of desire. It will be seen that neither freedom nor the will is brought into requisition until the motive is conceived; and that motive has its rise in desire.

But there is a subject whose importance is indispensable in this consideration, namely, feeling gives rise to the sense of reality in what is felt. The feeling is real; but we mistake the reality of it for the consciousness of it, and accept that as a finality and act upon it. Feelings are aroused into consciousness by the stimulus of facts and events (environments). For instance, one being absent, is informed by a telegram of the murder of his child. His love for the child was not at that moment in his consciousness, but was suddenly aroused. The telegram was in the usual form, and he does not doubt the information; and the feeling brings to him the sense of reality in what he feels; that is, the only murder of his child. But it makes no difference whether the telegram was true or false, the feeling aroused is the same; hence, we see the sense of reality is no proof of reality. But man being born in ignorance and surrounded by error, the chances are in the vast majority of cases, the feeling that gives rise to the sense of reality, are founded on error.

We act as we think, and we think as we feel; but not being conscious of the fact, that our feelings give rise to the sense of reality; and taking the consciousness of it for the reality, we accept that sense as reality. We feel the reality, or what we take to be the reality, but conceive the consciousness of it which we accept in its stead.

In this explanation lies the solution of the problem of the antagonism of opinions, and beliefs, and the acceptance of dogmas that will not bear the light of a critical analysis. Among these is the

ma of "Free Moral Agency," and the idea of responsibility as a necessary consequence of it.

In the book, "The Great Psychological Crime," there is a formula based on this dogma, as follows: "Volition independent, self-conscious, knowingly and intentionally; rational anticipation the result. Responsibility. This simple diagram carries its own explanation. Whether we admit it or not, the elements therein suggested, are those upon which we must depend in determining the question of individual responsibility." (Page 322.)

It will be seen that this question of volition and responsibility deals only with the satisfaction of desire, utterly ignoring the cause that gives rise to volition. Volition is an act of the will, or, an act determining the choice of means which has its rise in the motive, and the motive must precede the will, having its rise in desire. The author is dealing with the consideration of means which he calls independent. How can there be independent volition when it has its rise in motive, and motive in desire? It is evident that means are dependent on the desire that calls them into requisition. This is a kind of reasoning without a premise on which to found it and the conclusion is nil.

It is evident that no one can be responsible only for what he is able to respond to. The law of bankruptcy is founded on this principle which no one questions. The ability to perform limits the responsibility; therefore, personal responsibility is measured by personal ability; but free moral agency (so called,) presupposes equal and unlimited ability in all voluntary and rational acts. No one is under obligation to respond only to what he has agreed to perform, or assumes conditions that require its performance; otherwise, he is under compulsion and cannot be a free agent. The philosophers have avoided this problem, and the scientists have dropped it, but its solution is the pressing demand of this age.

Under a wrong impression in regard to responsibility, those who fail in their assumed responsibility, are blamed and punished. The statute law holds to this assumption. The ignorant and vicious can not plead ignorance and moral weakness. The morally strong are esteemed and given credit for what they do and refrain from doing—the doing they desire and the not doing they despise; and the ignorant and morally weak are blamed and despised for what they do when temptation overrides all consideration of consequences, or what necessity compels them to do. This is palpably unjust, and makes great injury to the community; but the prevalent feeling is that way, and gives rise to the sense of reality in what is felt; and will so continue until the feeling is changed.

This false sense of reality reaches out in another direction, and is the cause of serious mischief. It gives rise to hate, sectarian animosity; to scandal, slander and libel; to hypocrisy and deceit and the innumerable evils consequent thereon. And another evil still more serious; that is criminal jurisprudence, giving rise to a species of civil warfare whose belligerent forces are an army of prosecutors and court officials on the one side, and an army of offenders of the law on the other. This warfare is carried on at an expense of over \$600,000,000 annually; besides the degradation, disgrace and suffering of the innocent, as well as guilty.

Each one acts within his own sphere, limited by his consciousness. He can not get out of it, but may enlarge and ennoble it ad infinitum. No one can get into it and realize what is therein. It is his world—the content of his life—his own; no one has a right to dictate or judge for another. Were this principle faithfully applied good will, peace, and harmony would prevail.

Let no one feel alarmed at the result of this condition of affairs. The concern for self-well-being and of that for those we love, is a sufficient guarantee for self preservation and the welfare of society. In fact, it is the only guarantee we have—the only possible one. The solution of this problem of responsibility is of incalculable importance, considering that all our institutions are founded on the dogma of free moral agency, and all social relations have their basis on it.

The universal feeling in regard to it is the means of its perpetuation; and moreover, the dominant interests are adjusted to it—interests that are special and inimicable to the general interests. Let no one feel confident that he could have escaped the prevailing feelings of the age in which we lived, however unjust and absurd they might have been. Human nature has not changed, nor need it change to eradicate this dogma. When the cause of our ill-being and well-being is understood, it will arcuse the right incentive, to the well-being. —E. J. SCHELLHOUS, in *Progressive Thinker*.

WOULD SUBSTITUTE FOR BIBLE.

Some time ago the Boston Investigator, a paper circulated among Freethinkers, sent a letter to a number of its subscribers containing the following question:

"What would you substitute for the Bible as a moral guide?" The following replies are among the most interesting and representative of those received:

Judge C. B. Waite: The sense of justice should be our moral guide. Hugh O. Pentecost: If any one believes a substitute for the

Bible is necessary, let it be, Leaves of Grass, by Walt Whitman. H. L. Green: Substitute the teachings of science. Dr. R. W. Shufeldt: Education. I. Rayne Adams: Common sense. Rufus K. Noyes, M. D.: Precepts of the Seven Sophists' are an ample substitute for the Bible. George E. Macdonald: Select from ancient and modern custom what cultured reflection approves. George Allen White: Let us have the best of Zoroaster, Buddha, Homer, Zeno and Jesus. John P. Guild: Brains. Franklin Steiner: Reason and Experience. Dean Dudley: A scientific encyclopedia, compiled by men like Spencer and Huxley. Alexander E. Wright: Spencer's Data of Ethics.

The Universalist Leader, commenting on this miscellaneous assortment of views, finds in them the expression of a definite tendency in modern thought, but declares it to be a tendency that can result only in a "chaos of moral philosophy and an observation of simple, definite, straightforward moral discrimination." It continues:

"One plain truth is that the morality of the world, even its conventional morality, is the product of the long ages of toil and suffering. Marriage and marriage laws may be imperfect and often a failure, but there is a bottomless pit just beyond the repudiation of these. It is well to see just where we are going. In all this tumult about the authority of the Bible let us keep clearly in mind the drift of things.

Whatever the critics may say, the mass of mankind need and must have some simple, direct specific moral precepts. Without superstition, or the suspicion that because a thing is written in the Bible it is different from the same thing out of the Bible, we may affirm that in all literature and all life there is nothing to compare in simplicity, directness and universality with the Decalog and Beatitudes. Thou shalt not kill, steal, bear false witness, commit adultery, or covet, are things concerning which the intelligence of the average man will not go astray if let alone.

"The Golden Rule, can be understood by a child, and sages do not get beyond it. One can easily understand the protest against that interpretation of the Bible which counts covenants, sacrifices, doctrines, or Church government above plain morality, while at the same time he may prize these old codes of conduct which are the landmarks of the book as the finest things in the moral history of man.

"We need a revival. Social radicals need a revival. There is chaos and disorder among those who jointly tilt at moral opinions or conventionalities, which are the products of ages of experience. We need a revival of 'brains' and 'common sense.' We need to get down to the fundamental proposition that while we regard Spencer, Huxley and Walt Whitman as friends of truth, we are not ready to substitute them for Moses and Jesus as the moral lawgivers of the race. We need only to compare these replies of the critics of the Bible with the Decalog and Beatitudes to see how infinitely superior to their critics are the makers of the Bible in moral profundity, universality, simplicity, directness and grandeur."

There are great and powerful truths in the Bible which are not hidden to the Spiritual-minded. The world could not get along very well without the Bible. It is more in demand than any other book in the world because it is God's Book,

which clearly shows in a thousand places how man can become at one with God and be entirely freed from sin, ignorance, darkness and all bondage. "The statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb."

When thou goest, it shall lead thee;
When thou sleepest, it shall keep thee;
When thou wakest, it shall talk with thee.

—Prov. vi, 22.

NATURE'S TRINITY:

Length, breadth and thickness, the three dimensions of matter, may have been the first incentive to regarding this figure with reverence, and subsequently indoctrinating it into matters spiritual or religious.

But aside from its sentimental adoration it has something worthy of consideration, which may have been sensed intuitively—the instance of man's own trinity of soul, spirit and body, for example. As a perfect trinity, it may have been considered right to believe that the original was a trinity; for, as the effect, so the cause.

We are acknowledging a casual trinity today in the shape of spirit, matter and electricity—the latter supposed to be the great universal medium between the two—as magnetism is the medium of operation between spirit (individualized) and mortal.

Father, Son and Holy Ghost is the church trinity, but it may be only a figure of speech for the above, though ignorant of the fact, or only a fancy, misinterpreted or perverted as a means towards an end. However, by coming a little nearer home and viewing the every day trinity of Father, Mother and Son, (or daughter—regarding all the children as one) we see where the oneness with God comes in, or one like creation in general—in the cause.

Man and wife are made one forever as soon as a child is born to them. All the divorce laws in civilization cannot separate them again—unless we can destroy the soul that bound them thus. But as that is as impossible as that we can annihilate ourselves, the link of eternal or universal brotherhood is established. It requires but a little love or sympathy to keep it working harmoniously. But no dissension can last forever, however each may feel him or herself in the right.

The happiness of every individualized soul depends upon his forgiveness towards another—forgiveness being the principal which restores the harmony with nature of the one who exercises it, even though the other refuses to be thus comforted. But the want of life's soul stimulant, sympathy, finally brings all to court, as it is only to be had by giving it out—like attracting like—the human trinity to Nature's.

ARTHUR F. MILTON

"The Great Psychological Crime" if for sale at the office of the PHILOSOPHICAL JOURNAL. Price \$2.00

BITTER WORDS.

A single bitter word may disquiet an entire family for a whole day. One surley glance casts a gloom over the household, while a smile of sunshine may light up the darkest and weariest hours.

Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the spot called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly towards it from all the tumult of the world; and home, if it ever be so lowly, will be the dearest of spots beneath the circuit of the sun. — *Great Thoughts.*

RADIUM.

Electrons, or ions, are the smallest bodies known. There was a time when the atom felt small; it is not big, it is true, but it is getting to feel quite a large thing beside the electron. They illustrate the difference between an atom and an electron. Imagine an electron to be the size of a full stop, as here printed, and an atom, a church 160 feet long, 80 feet broad and 40 feet high. In an atom of hydrogen there are nearly 1 000 electrons. Imagine these thousand full stop thrown into that church, and some idea will be obtained of the relative size of the electron and the atom. The electrons are revolving around each other at tremendous speed.

They are not in the least crowded. It has been suggested that solar systems may be atoms of a still larger universe. Thus the earth, the moon, and the rest of our planetary bodies would be electrons.

Atoms, of course, continue so small as to be far below the power of the best microscope; and when the physicists scoop out the inside of this infinitesimal speck, and put into it 100,000 littler specks, and still have room enough left for the 100,000 to chase each other round at the rate of several miles a second and only rarely bumping, it is not perhaps to be wondered that the layman finds it somewhat difficult to follow him.

The discovery of radioactivity in the waters of New Haven Bay by Professors Bumstead and Wheeler, of Yale University, is another step in the solution of a tremendous scientific problem.

Science has at last discovered the mysterious forces which move the universe, which hold the stars in leash, which give the sun its light and the earth its life, and which according to the most profound thinkers, will within the next half century revolutionize all economic conditions of human existence.

These newly revealed forces, which are yet as old as the eternal

ages, are called ions.

Hitherto the smallest known particle of matter has been the atom of molecule—a particle in itself so minute that the most powerful microscopes in the world are unable to bring it to light. Yet within that atom there is a universe of revolving ions whirling in there separate orbits, obeying their own laws, clashing in ruin or flying off on a tangent into space.

They are tiny earths and moons and stars and all the phenomena of our giant solar systems repeated on a scale so inconceivably small that the mind reels in the attempt to conceive the fact.

And science has discovered that these ions are life. We eat universes and solar systems for our daily food. They give us power and sight and intelligence and all our thoughts and emotions.

They continue to whirl and buzz in our veins and throughout our physical being. As the tiny systems clash and explode and rush together or apart they revivify the

blood by atomic radiation.

There can be no life or death or matter itself where there are no ions. Scientists have lately proved that all matter is but a concrete form of electricity, or conglomerate mass of ions.

Therefore ions, in varying numbers, form everything in nature. A combination of 700 ions to the atom produces hydrogen. An atom with 11,200 ions is an atom of oxygen. An atom containing 137,200 ions is an atom of gold. A planetary system represented by 36.853 ions in atom of the human brain. If it were possible to charge a man with a decillion ions, he would possess power sufficient to lift Manhattan Island with all its buildings. Certain combinations of these infinitesimal stellar systems, whirling within atoms, produce red, others blue, others green, other substances like brick, mortar, stone, iron, and all known forms of matter.

—By Prof. Oliver Lodge, *New York World.*

CLAIRVOYANCE—A Fact

Spiritualism Demonstrated.

Unfold and express your own divine and psychic powers. You are Clairvoyant? Why not realize, when you can do so without going into a trance or insane? Take the Discovery which a Master brings you which enabled him to pierce the veil of sense, prove immortality, see and converse with spirits, become a flying soul, read the crystal, find lost or hidden treasures, become an adept, magician, necromancer, mind reader; obtain second sight so as to be able to see at a distance.

You can earn a living by learning the secrets contained in this book. Mark me! I know what I say is true! Thousands of copies sold. And thousands of souls seeking for the Light that never Fails Here is the secret.

RECENT BOOK NOTICES.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound.—“Suggestions.”

“Your work is marvelous, epoch making.”—Lillian Whiting, Boston Correspondent to Chicago Inter Ocean.

“A remarkable book. Originality and depth of thought, combined with perspicacity, characterize every page. It is evident in every sentence that this volume is the offspring of inspiration.”—Progressive Thinker.

“I consider the book on Clairvoyance a most remarkable and practical work on development. It harmonizes well with the Hermetic Schools of Philosophy, in which I learned the mysteries of adeptship.”—Prof. George W. Walrond, Astrologer.

“It is the best work on the subject of Clairvoyance thus far, and points out an alluring goal of true spiritual development.”—Mind, New York City.

“It is a revelation”—Light, London, Eng.

“There has recently appeared in print an important and most instructive volume on ‘Clairvoyance, Its Nature, Law and Unfoldment,’ from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the *Spiritual Order of the White Rose*. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of Clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine’s students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed.

All sincere students of the psychic realm will do well to read and study this excellent volume.—W. J. Colville, The Banner of Light, Boston.

Send P. O. Order (payable at Boston, Mass.) to J. C. F. Grumbine, 1285 Commonwealth Ave., Boston, Mass. Price \$2.00

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“ALICE” MESSAGE CORNER”

Mrs. Anna L. Gillespie, Medium.

Rosebud—This is the first message I ever sent, but my dear mother will want to hear from me and so will my medium.

The children are all having to learn this way of reaching their friends, so I will try also. I am to learn all that I can now, and soon may help the one who needs me.

Plattle B. C. is with me and so we study together. Love to all.

Emma Harding Britten—My friends I need not today say that I am glad to come with a message from the demonstrated life, for you all know that it is as it always was a delight to give the truth as I saw it to the people.

You will however permit me to say, that this is the realization of all life’s dream.

With reference to the work, let me send forth the glad truth, it will prosper in the near future as never before. It will take on a new dignity, a clearer manner of demonstration, and the world is ready for it. Do not think because there are some failures that it signifies disaster, not at all, it will only stimulate the searchers to more active research, and will present facts not theories.

And our sublime philosophy will rise from all the fungus growth of fraud and with out-spread wings, lead us God-ward and heaven-ward.

May the New Year bring to all who search, a new hold up on Truth. My earnest love to the earth friends and greeting to all.

John P. Greves—The opportunity to send some token of this life to old friends is so wonderful I cannot let it pass.

This is so natural I wonder now, that everyone does not accept it as true. The trouble is, it is too good to be true and so we who could come over find it hard to convince our friends that life is real, and that there is no death.

The boys are all here with Luther and both Jim and John and also many others.

Tell them at Riverside that Creves is not dead. Go to the old home and say, I yet live and though the veil hangs between us, still I am here.

Mrs. Sarah Colman—Just a line dear Alice to send a loving message to him. The one whom I know will be glad to hear from Sarah in this way.

Tell him I know how full his life is; but also I know the corner which I filled is still mine in his heart.

Tell the dear friends that it is all peace and love and joy with me

To all friends who used to come to our home I send love. But William that I will be wit when the angel of light shall

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SAN FRANCISCO, JANUARY 16, 1904

NEW YEAR'S EVE IN PORTLAND.

A watch-night service was held at the home of Mrs. S. B. Seip, which was a most most enjoyable affair. Mrs. Seip is an ideal hostess, and her previously arranged programme, was full of delightful surprises. About fifty persons were present, and the most perfect harmony prevailed. Every one was imbued with the spirit of the occasion, and holiday gladness was in the atmosphere. The Ladies' Aid of the First Spiritual Society have organized under the able leadership of Mrs. Hanna, and are devising ways and means of raising money to erect a Spiritual temple for the Spiritualists of Portland. Quite a sum has already been realized, and this service was held for the purpose of bringing the people closer together, becoming better acquainted, having a general good time, and incidentally raising some money for the use of the ladies in their work, securing stationery supplies, etc.

The neat sum of \$10 was realized, and a most delightful evening spent, as every individual seemed to fairly radiate love and good will. The charming hostess had previously arranged with some of the workers in Oakland that after the silence, just as the clock struck twelve, a child was to pull the string which rung a little bell, hidden in the alcove. It was to be rung once for the work in Portland, then the hostess was to ring it for the work in California, after which Mrs. Lyness was to ring it for the Universal work, truly a unique and beautiful idea.

Our hostess had another delightful surprise in store for her guests. A dainty basket, hanging in the alcove, was taken down, and a little girl passed it around, when each one drew out a tiny envelope. Inside was a message written in poetry, and when they were read aloud by the recipients, it was surprising to see how each one had written just what seemed best suited

ried programme was given; the first song, Rev. Mr. Lucas

gave an invocation, when Mrs. Lyness was called upon for the opening address. Short talks were also given by Dr. Coon, Mrs. Cornelius and others, interspersed with music, and then the hostess, with Mrs. Cornelius, Mrs. Shafer and others went around amongst the assembled guests giving messages from the friends who have been promoted to the higher life.

After this, coffee and cake were served, and everybody visited. Such a good time as we had, every one seemed bent on making the most of the occasion, as it only comes once a year. The silence and bell-ringing were of course, the last thing on the program, and when the New Year was fairly ushered in, what a merry time followed, such hand-shaking, and New Year greetings, it seemed as if we could not tear ourselves away; but at last order was restored, when Mrs. Stevens, accompanied by her sweet voiced harp, sang "Happy New Year," and the audience joined in "God Be With You Till We Meet Again." After congratulating the hostess, and thanking her for the pleasant evening, the happy crowd dispersed.

The general work, in Portland is moving along with great success, though you do not often hear from us. The First Society has just elected its officers, for the ensuing year, and expect a grand year's work. The "Church of Truth" with Mesdames Seip and Cornelius as the workers, have houses crowded to the doors, while the three weekly meetings, held in the parlors of the "World's Advance Thought" are always well attended. Great interest is manifested everywhere, and the work is surely gaining ground. Portland is rapidly becoming a "New Thought" centre. We send to the workers of California, New Year's greetings, and may this year see the cause widely extended through all the land.

LIZZIE DUCKER LYNESS.

A REVIEW.

BY H. W. BRACKEN.

EDITOR JOURNAL:

I have read Dr. Phelon's new book "Our Story of Atlantis."

It conveys more information on scientific, occult and political economy, etc., in practical operation, than any work published.

It shows that all our ideal hopes was used and mastered in Atlantis many centuries ago.

It is an encyclopedia of knowledge, to all students of science, adepts in occultism and reformers of today.

The book shows that, the great Atlantean Magi's understood all the latent forces of Spiritualism better than A. J. Davis.

Comprehended Theosophy better

than H. P. Blavatska.

Mastered and operated Utopia or Socialism better than More or Marks.

Perfect Single Tax to teach Henry George, where labor received its just reward, to give A. B. C. lessons to Gompers and Mitchel.

And where Mrs. Eddy could be taught the elementaries in Christian Science.

And where Vril Power was in daily operation, harnessed to serve the needs of millions of people who were masters of all science and philosophy, which flourished under spirit guidance many centuries before the dawn of the Christian era. I commend it to all students.

GRATEFUL ACKNOWLEDGEMENT.

Editor JOURNAL

Mr. Starks and I wish to thank our many friends for their love and sympathy for us in the two past weeks and we know of no better way than through the columns of the JOURNAL.

We feel that it has all been so heart felt and true, that it has really done us good.

From this time on they can all see us at 128 7th avenue as we must go and help lighten the burden of our dear boys family.

Again, thanking one and all we are sincerely theirs and yours.

SARAH J. STARKS.

THOUGHTS FOR BEREAVED.

EDITOR JOURNAL:

The following is a copy of a letter written by me to a young friend of mine who lost his mother several months ago.

Thinking your readers (some of them) may be in need of some of the thoughts expressed therein.

If any of them wish to communicate with me for a message I shall be glad to assist them free of charge except for the necessary dime for expenses. My address is P. O. Box 1122, Michael Carruthers, Los Angeles, Cal.

Dear Friend:

I am sorry to learn from— that you have not yet adjusted your mind to your changed conditions.

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I very seldom find my telephone out of order.

If I am in trouble I am intuitively led to the right house, where I notify Central of my difficulty.

Sometimes it is more convenient to use my neighbor's phone, but as a rule I use my own.

I am transmitting this information to you for your accommodation and for the benefit of one who was cut off from me by so-called circumstances over which I had no control.

"Go on with your study and in time you will be a useful citizen of the world in which you live," is the message as I get it.

Also, there is a communication for F—, but I cannot get it until he communicates with me personally.

In fact he must take down the receiver to get in contact with me and I will then be able to talk with him.

THE CAUSE IN ROCHESTER, N. Y.

Perhaps a few notes regarding the work in this city will be appreciated by your many readers.

Especially those universally interested in the progress of Spiritualism.

The First Spiritualist Church meetings are held regularly every Sunday and Wednesday evenings in Odd Fellows Temple corner Main and North Clinton Ave.

We have large audiences, and every meeting since the first Sunday in November of the present season, there has been evidence of a growing interest.

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Your correspondent has been officiating as speaker and test medium for the months of November and December, for the First Spiritualist Church and would like to open an engagement with a society desiring a permanent speaker and test medium requiring first class talent.—Address, Mrs. Mary C. Von Kaugler.

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Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

California Sunflower League, meets 1st and 3d Thursday evenings of each month, Rooms 109-10, 305 Larkin Street, San Francisco, at 8 o'clock, p. m. Mrs. ELIZABETH M. CAMPBELL Sec.

The Peoples' Spiritual Church, Elk's Hall, 223 Sutter Street, San Francisco, Mrs. Anna L. Gillespie, pastor, meets on Sundays at 8 p. m. J. H. LOHMEYER, Sec.

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Mme. Florence Montague expects to leave for London, England sometime during next month. See the JOURNAL, for further information.

News From Oakland.

The Medium's Thursday evening meeting at Fraternal hall Oakland, were well attended during the month of December, notwithstanding the many holiday attractions, and a much larger attendance is looked for the coming month.—Dr. Stewart Ellis.

In the absence of Mrs. R. Cowell, who was called to San Jose, Mr. and Mrs. Paul S. Gillette occupied the platform at Woodman hall, Sunday evening, January 3. Mr. Gillette spoke on "Needs of Spiritualists Today," covering the points that the universal lassitude in religion effected Spiritualism; many different sources Spiritualists come from, cause opposing opinion and occasional disunion; conflicting respecting forms and declaration of principles is entirely unwarranted; all should agree on essentials; too much liberalism has amounted to license of deception; Pacific States should be organized to make our efforts more effective; the chief cause of inattention to spiritual matters is the stringent economic condition.

Mrs. Gillette gave twenty psychometric readings all of which were recognized. The number in each family both present and departed were given in 12 instances, correctly. Many names were given together with quantities of facts, none of which were amiss.

Mr. and Mrs. Gillette will open meetings Sunday evening, January 10, at 619 18th street.—Paul S. Gillette.

Fraternity hall, West Oakland was crowded to overflowing Sunday evening, December 3. The occasion being the initial appearance of Mrs. Dr. Ellis and Mrs. Hooker McAvoy, who have undertaken to spread the glorious gospel of Spiritualism in a section where the need seems great. The meeting opened with a short address, followed by well recognized messages. These meetings will be continued indefinitely.

Lovers of Music Attention.—A farewell testimonial will be tendered to Mme. Starr Sunday evening the 17th inst. Flower hall 4th floor 305 Larkin St. this will be the last opportunity to this gifted lady. You cannot afford to miss it.

The California Sun Flower League held a very interesting session Thursday the 7th inst. The regular routine of business was followed in which the following took part: Mrs. Anna Gillespie, Mr. A. S. Howe, Mrs. M. E. Howe, Mr. Cook, Mrs. H. Lichtig, Mrs. E. M. Campbell, Mr. Wm. Rider. There was one initiation during evening. It has been decided to have some form of entertainment regularly. These meetings are growing in interest and attendance.

Peoples Church.—Notwithstanding the rain on Sunday evening last, there was a good audience to listen to the very interesting address by the Pastor, Mrs. Anna L. Gillespie. Subject "Individuality after Death."

There are good things in store for those who have no permanent place of meeting, ask for a card announcing the meetings and socials for January. The members have them, read notice of the next social in this issue.

The next social of the People's Spiritual Church will be held at the home of Mr. and Mrs. E. Briggs 760 Dolores St., near 21st, January 18.

Mediums Protective Association held its regular board meeting on the 9th at the residence of Mrs. Carrie Wer-mouth, 416 Golden Gate Ave. Three new members were initiated. Several of the members met with the Board and participated in the business, as well as the hospitality of the Hostess who had prepared a bountiful collation of good things which would please and satisfy the taste of the most fastidious.

This society will give a Valentine Party on the evening of February 13th, in Sunflower hall. See further notice.

Asphodel Blooms and Other Offerings.

By EMMA ROOD TUTTLE

This volume contains a selection of the best poems of this gifted author and storiottes contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with silver embossing.

The author requires no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation. This volume fully sustains the opinion of the eminent critic.

The author says in the dedication: To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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Dr. Nellie Beighle

having returned from the East, begs to announce that she has leased an entire floor in the Marion Building, 110 Geary street, over Kasts' Booterie, (one block from Kearny and Market streets) where she will be pleased to see her former friends and patients. Telephone, Main 1163. Formerly in Emma Spreckels Building, 927 Market St., and Callahan Building, corner Jones and Market Sts.

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J. MUNSELL CHASE, EDITOR

SAN FRANCISCO, CAL., SATURDAY, JANUARY 23, 1904.

1429 Market-st. Between 10 & 11th-Sts.

No. 4

GOD IS LOVE.

Ernie

The following poem was given by 'Ernie' spittit guide of Mr. A. P. Wilbur in June 1895. He was at one time a frequent contributor to the *Carrier Dove*, *The Golden Gate* and this *Journal*—and like many others his work was unappreciated and died of hunger and a broken heart.—W. T. Jones.

Would you on this earth be happy?
Do you seek the realms above?
Enter then the jewelled portal,
Of the "Golden Gate" of love.

Do you ever feel despondent?
Oraving for this world to move?
Open all the darkened windows,
Let in the warm breath of love.

Is your spirit ever storm tossed?
Fretting like a prisoned dove?
Cast your thoughts towards Christ who
uttered
No word save of patient love.

Do you long for earthly riches?
First then seek those from above,
All your father then will give you,
Through his great and boundless love.

Turn your eyes toward the spangles
That bestrew the dome above,
Or the silver moon that's shining
Calmly, as in silent love.

Gaze upon the tharts of morning,
Ere the sun mounts high above,
Each, and all denote a power,
Springing from divinest love.

Never then forget the maker,
Of all things below,—above,—
Placed you hear for His good purpose,
Watching o'er you in His love.

If you strive to walk beside Him,
Seeking heavenly things above
Health, and peace and riches follow,
Poured down by a God of love.

BORDERLAND

HAPPINESS.

Much has been said and written about Happiness and the sources which lead to Happiness and perhaps many have failed to grasp the idea of the true sources of happiness and thus confounded the word pleasure with that of happiness. To be sure that which gives pleasure brings happiness, but much of

that which gives pleasure is momentary of short duration. It is safe to presume that all have some time in life indulged in some amusement of some kind as a recreation which for the moment gave pleasure, which in the end brought pain, suffering and sorrow.

Pope in his essay on man, adopts virtue as the corner stone of the edifice, and claims that three words expresses the whole of pleasure and all the joys of sense, viz.: Health, peace and competence. Others have added knowledge, liberty and social intercourse of mankind. I am sure no one will object to virtue being the corner stone of the edifice for it denotes strength, power and moral qualities.

Health is of the greatest importance as a source of happiness and indispensable so, for who can be happy when sick? Then all should learn how to preserve health and be willing to impart this knowledge to others.

Peace of mind and harmonious feelings toward all our associates are sources of happiness, and can only be attained through sacrifices on the part of each individual, until such time when the race becomes more generally enlightened and able to comprehend the fact that truth and right lies at the foundation of true happiness.

Competence or wealth is considered a source of happiness. I have no doubt of it when the possessor makes good use of it by relieving the necessity of those in destitute circumstances and otherwise less fortunate in life by establishing and maintaining institutions of learning which will afford the most liberal opportunities for knowledge on all subjects and sources which lead to happiness.

Liberty is a source of happiness, but we should know what it is and what it means. It by no means implies that you or I are at liberty to do anything that degrades or enslaves us. I have heard men, boys, and some girls boast of having liberty to do this, that and the other, which if followed out would lead them to vicious habits, disgrace and premature death. This is not liberty, it is a perversion of liberty.

Liberty in its true sense and highest interpretation and meaning when considered as a source of happiness, is that which makes everyone who is properly educated to do right at all times and under all circumstances, this, and this only will bring happiness.

W. T. JONES.

INVISIBLE GUESTS.

A strange story was told in the columns of *The Young Ladies' Journal* not long since. It was as follows:—A mysterious dinner party was given some short time ago by an elderly gentlemen in the Hotel Demuth, at St Petersburg.

One morning the gentlemen in question called on Mr. Pintscher, the manager of the Demuth restaurant, and ordered a luxurious repast for six, of which he himself made out the menu, selecting from the wine card the costliest vintages. He asked for an estimate of the dinner's cost, paying the amount of his bill in advance, and requested that everything should be prepared for the entertainment of his guests at seven o'clock precisely the same evening.

At that hour he entered the room reserved for his banquet, and took his place at the head of the table. To the chief waiter's respectful inquiry 'whether he expected his friends to arrive soon, as the dinner was quiet ready,' he replied:

"They are all here. Let the soup be served forthwith!"

By his express command, the puzzled attendants then proceeded to help the absent guests to course after course, setting down full plates before the empty chairs, and pouring out precious wines into the groups of glasses stationed before each untenanted place. The gentleman eat and drank copiously, now and anon clinking his glass against the masterless goblets ranged upon the table to his right and left.

With the first round of champagne, he arose and made a speech to his imaginary friends, from the tenor of which oration the waiters gathered that they had been en-

gaged in attending to personages long since defunct. When the gentlemen had concluded his remarks, he again went through the clinking formality, drained the contents of his glass, and turning to Mr. Pintscher, chilled that amazed functionary's blood by the following ghostly statement:

"Today I celebrate my joyful meeting with my beloved relatives—my dead wife, daughter, and three sons, two of whom fell in a campaign. Do not be afraid; I am not mad. It has done me a power of good to spend this happy hour or so with my family. You may look for me again on this day twelvemonth."

EMERSON—THE MAN.

William Brunton, in *Practical Ideals*.

There is so much written about Emerson that we shall have a full view of him from many sides. There are thousands who have made a loving study of the man and his writings, and who sense how great and good he was, and what a happy influence he has shed abroad. The knowledge of this is a quickening of our desire to be better acquainted with him. Naturally we ask ourselves, What do we know about this gentle soul; what sort of a picture have we of the man in our minds?

It is well to study the portraits we have of him. Much comes to us in this way. We then have the outer reality to help us in our inner vision. The face reveals something of the person. It gives us a cue to the mind. We work from that to the intellectual and moral part of him. We are kept by it to the sweet humanness of the days. We know then we are dealing with a man of the common mould—who at the same time shows us how delightfully uncommon the true man may be—and how much he may do to stimulate others to excellence.

The face of Emerson is pleasing because it is full of kindness. There is a smile that lingers in it full of all good will. The eyes are fascinating and haunting. The

would seem to be the mild radiance that belongs to him. And the suggestion of it is a new philosophy of life to make the countenance glad, to look out on life with joy. There is so much in this in the way of conquest of cares and the pacification of unrest. Let pleasure be in the heart and let it gleam like sunshine from the face. Emerson preaches a good word to us in this simple yet important rule of governing the expression of our features.

There is a tendency to make a myth of the man. We cannot very well help that—as loves exalts and glorifies the one it loves. We may do this without danger, if we keep before us the picture of the man. It will correct the dream by its affirmation of common kindred.

And it is so pleasant to remember that this man was a New England character, and had the real heartiness and good old-fashioned friendliness of a generation or two ago. This gives us the introduction to his circle, we know he would welcome us in a natural kindly way and talk to us as if we were part of his life.

This brings us very near to him. We can visit Concord in the spirit and live over again the days that have passed. Nay, they are not departed; they abide as history, and history keeps as the living inspiration of the hour. I read his life—and then it becomes a part of me and fills me with the power it discloses.

So Emerson can never die. The twenty one years that have flown since his apparent departure, have only made it clear to us that he is to be with us forever more. One of the world's true men to help in the making of man. He is a spirit presence of manhood. The ideal of him is an appeal to us to find something of the same qualities in ourselves.

And it is good to consider the fact that the wisdom of the man was in the carrying out of the best side of us in simplicity. The life of few wants, of many contents; of few cares and many blessings—this is the thing beautiful in him, and open to us all.

We have the like world to walk in, if we will see it; we have the like number of friends to bless us, if we will only prize them and prove faithful to them. It is well worth our while to study such a true man and embody the gentleness, grace, goodness and peace that he showed in his daily walk. To so live and reproduce his merits would be far better than the writing of many books—the life is divine history and celestial poetry.

I have seen Emerson, the first man I have seen—George Eliot.

“The Great Psychological Crime” for sale at the office of the PHILOSOPHICAL JOURNAL. Price \$2.00

TELEPATHY.

Professor Lombroso contributes to a recent number of the *Archivio di Psichiatria*, of which he is the editor, the two following cases of what he regards as telepathy. M. T. Brusa, aged thirty-seven years, of a very delicate constitution, tuberculous and neuropathic, was about to eat his dinner at Superga, near Turin, in a villa, at which he was working in his capacity as a tailor.

It was noon on the 3rd of August, 1900, when, all of a sudden, he ceased eating and began to cry, saying with a most heart rending expression of countenance, that his mother was dying at Asti (distant about thirty-six miles from Turin), without his having any previous information that she was indisposed. Nor was there any means of tranquillizing him. He set out for Asti, where he learned that his mother had died of apoplexy at noon on the 3rd of August. The deceased herself a few years previously had abruptly quitted her work, in the month of July, 1899, because she saw that her daughter had something the matter with her head and she wanted to go and see her. In fact, she found her daughter had been attacked with erysipelas.

TWO KINDS OF ATHEISTS.

The Practical Kind Pastor Beem Says Should Die.

Rev. A. K. Beem, pastor of the Universalist Church, preached Sunday morning to a large and thoughtful audience on “Atheism.” During the course of his sermon Mr. Beem brought out the following thoughts:

The terms atheist, infidel and the like, have been used very loosely, often as if they were synonymous. People have found it so much easier to apply such an epithet to any disturber of the old notions than to master his new system of thought. The atheists of the world may be classified as theoretical and practical. Scores of the world's noblest souls have been persecuted or put to death because their larger conception of God did away with the limitations of the old. These nobler characters were necessarily atheists from the view point of the masses of their time. Socrates, and even Jesus of Nazareth, was an atheist to those in authority, whose vision was so limited.

Bruno, the first man in England to teach the truth of the Copernican system, was burnt at the stake as an atheist and an enemy of the Bible. Thousands of men and women have even allowed themselves to be called atheists because they could not endorse the popular idea that there is a power outside of the nature of things called God.

But it is the practical atheism that is doing the mischief everywhere. No person ever has or ever can know more of God than comes within his horizon of consciousness; and the rejection of that is actual atheism, whatever the theory or creed may be. Much of our business life today is atheistic because there is no recognition of the highest in themselves, in their fellows, in the world of natural law and order, and that sort of scrambling to do each other is anti-human, anti-God.

“Who sweeps a room as for thy laws
Makes that and th' action fine.”

So long as society means the artificial, empty, superficial thing that it so often does, it is practically atheistic. Literature and art are atheistic, until they become the effort to interpret to humanity, the higher gleams, the diviner ideals that pass before the awkening soul. When we rise to the plane which ennobles us to know that God is the basis of all that is; then, even this dear, old earth will throb with God, we will be conscious of it, all activities will become truly sacred, and practical atheism will die a natural death.—From Exchange.

NOTICE TO STOCKHOLDERS.

The annual meeting of the stockholders of the Philosophical Publishing Company will be held on Monday, January 25, at 10 o'clock a. m., at headquarters, 1429 Market street, San Francisco.

Signed,

J. S. GILLESPIE, Secy.

LOVE IS POWER.

Judging a man by what he knows, we are prone to overlook what he does. Knowing and doing are two distinct qualifications. Knowledge constitutes light—doing power; for the former is passive, and only becomes active as it is being carried into effect. In that respect it may be regarded as power, but whether relative or absolute depends upon its use.

Selfishly applied it deprives the agent of real power to the extent that he has expended it in the application—such being therefore relative. Unselfishly applied—that is, for the good of others as well as self generates power in accordance with the good done, and adding to his own interior will or power as he denies himself its benefits—such being absolute or enduring, unless reversed again by misapplication as frequently done through ignorance or temptation.

Thus knowledge, per se, is not power, but leads to it when governed by love or any of its virtues, as benevolence, charity, generosity, sympathy or consideration for others in its application.

Love is power, always, and every act or impulse arising out of its causal state or presence in the human soul—its immortal birth-right—add to its influence or control over matter. And when it has generated sufficient force to allay those negative impulses known as jealousy, envy, hate, anger, vindictiveness or feelings of resentment, uncharity, avarice, cruelty—self-love generally—it vibrates in unison with universal love or spiritual nature, and the soul is individualized—perfected.

ARTHUR F. MILTON

DIVINE SCIENCE AND HEALING.

Text Book by Melinda E. Cramer.

REVIEWED BY W. J. COLVILLE.

This distinctly beautiful volume which bears the imprint of Home College of Divine Science 3360 17th street, San Francisco, is sub-titled a Text Book for the study of Divine Science, its application in healing, and for the well being of each individual.

Mrs. Cramer's platform is well outlined in her introductory statement: “There is no unity without equality. The infinity and omnipresence of being, its action and result, comprising the one self existing all, includes the unity and equality of man with itself.”

The book consists of a preface and introduction, in which the author's thought is very lucidly stated, and 23 distinct lessons covering practically the entire ground occupied by all who wish to practice Divine Healing as well as to understand its basis.

The appearance of the book leaves nothing to be desired; it is beautifully printed and bound, and the value of its contents for the studious reader is considerably enhanced by a clear and ample index from which alone the busy skimmer might easily gather many very important and useful suggestions.

Mrs. Cramer presents to the world a very definite message. She is evidently thoroughly convinced of the correctness of her standpoint and does not hesitate to make this evident, but she steers gracefully clear of all aggressive dogmatism and uses sound logic, not bald assertion, to enforce the claim of her doctrine.

It is interesting to note that this gifted lady was for many years a chronic invalid whose condition was pronounced hopeless by reputable physicians. She has now for more than eighteen years been steadily engaged in lecturing, teaching, writing and traveling, all in the interest of the beneficent work to which her useful life is fully consecrated. She is at the present time a very distinguished looking woman whose very appearance of self-confident repose tends to inspire immediate confidence in her as a practical exponent of divine healing philosophy.

There is a decided difference between Mrs. Cramer's teaching and that of Christian Scientists on the one hand and that of Mental Suggestionists on the other, though her book furnishes ample evidence that its author is well acquainted with the tenets of both schools, and there are many points of contact exhibited between all schools.

The first lesson entitled "Spiritual Experience" gives a vivid account of Mrs. Cramer's individual exodus from the bondage of illness to the freedom of conscious health or harmony.

It appears that in 1885 her attention was first seriously drawn to the great question of deliverance from all infirmities through perfect trust in omnipresent spirit, and from that time onward her realization of the vital truth which then pervaded her consciousness has been continually broadening and deepening.

Many invalids, we are quite convinced, can learn the foundation principles of self healing by carefully perusing and meditating on this single lesson, which carries with it a suggestion of warm enthusiasm coupled with complete sincerity.

Mrs. Cramer says that the answer to her earnest inquiry, as to whether there was any power that could heal her after 25 years of so-called incurable invalidism, was an all absorbing realization of a presence and power vastly more than personal and so vivifying and illuminating that she felt herself completely at one with it.

That hour was the beginning of her realization of the oneness of all life, and from that moment she declares that she has never questioned concerning "the way" nor known or taught any authority but self-evident truth. Prior to that experience her faith in God had been but a vague belief of truth unrealized.

No sooner had Mrs. Cramer realized the blessed effects of this acceptance of a vital truth in her own experience than she began to impart the knowledge to her neighbors, and at the earnest solicitation of many suffering friends, embarked upon her work of practical demonstration.

The record of successful work done in those early days constitutes a very valuable testimony and goes far to prove that one's ability to truly help others must always be commensurate with one's own deep consciousness of the power of omnipresent goodness.

The second lesson "Spiritual Experience in Works" gives a very good outline of the steps which gradually led up to the establishment of the Home College of Divine Science which has, since May 4, 1888, been a beacon light to multitudes of truth seekers in America and other lands.

No sooner was the college started than its indefatigable President, who has always enjoyed the efficient cooperation of her gifted husband and her talented son, started the excellent magazine named harmony, a faithful and consistent exponent of the noble teachings which are elaborated in the book we are now reviewing.

The 23 consecutive lessons begin with one on "Being" from which the following quotation will serve to illustrate the entire basis of the instruction, giving at the Home College, which is quite a unique institution standing very definitely by itself, free from all affiliations with other institutions yet possessing a Library and Reading Room wherein may be found all sorts of well intentioned books and periodicals, and its platform is wide enough to invite workers to speak on it from time to time who, though seeking to reach the goal of harmony, are in no way identified with College's distinctive mode of working. Nothing can be manifested that is not before it is manifested.

As God alone is, it is God who is manifested in an ever-present creation. That which is begotten of spirit is spirit. I am before I am manifested. Man is potential in God and is expressor, coworker, and capable of doing His will, demonstrating the nature of spirit.

Man is being and existence, created in the image of God's eternity and wholeness. There is one spirit and one body. Individually we are inseparable. This lesson also declares that a belief in two powers one good and the other evil, one warring against the other, and the belief that matter (so-called) is in its nature the reverse of spirit is the suppositional division that causes all seeming inharmony, all sense of fear, want, and suffering. The belief that we have a lower and higher self, each striving for supremacy is as a house divided against itself; it cannot stand the light of true analysis.

This supposition is not a rocky foundation, but is a delusive belief, and engenders feelings of separateness from God and all goodness. It results in jealousy, hatred and enmity one to another. Not until through divine knowledge we know there can be but one source and power do we feel on good terms with ourselves and that we are har-

monious in our relations to others. Ignorance is ignoring the unity of the one all and causes the erroneous race beliefs of duality.

There is certainly much food for serious thought in the foregoing declaration and though some of the statements are very sweeping, we can well understand what a great relief and benefit such teaching must often prove to chronic sufferers who have long been torturing themselves with the false belief that their bodies are evil and that they possess "lower selves" which are in there very nature nothing but masses of uncleanness.

The goodness of human nature through and through must be insisted upon incessantly. As the majority of people who are now interesting themselves in any aspect of Spiritual Science or Philosophy are naturally very apt to seek first the aspect of the Kingdom of Heaven (or harmony) which deals directly with the improvement of actual conditions here and now, we presume that lesson 6, entitled "Denial and Affirmation" will appeal most readily and forcibly to the majority of readers as it sets forth in clear concise language one of the chief means whereby deliverance can be gained from servitude to inharmonious conditions.

[To be Continued.]

CLAIRVOYANCE—A Fact

Spiritualism Demonstrated.

Unfold and express your own divine and psychic powers. You are Clairvoyant? Why not realize, when you can do so without going into a trance or insane? Take the Discovery which a Master brings you which enabled him to pierce the veil of sense, prove immortality, see and converse with spirits, become a flying soul, read the crystal, find lost or hidden treasures, become an adept, magician, necromancer, mind reader; obtain second sight so as to be able to see at a distance.

You can earn a living by learning the secrets contained in this book. Mark me! I know what I say is true! Thousands of copies sold. And thousands of souls seeking for the Light that never Fails Here is the secret.

RECENT BOOK NOTICES.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound.—"Suggestions."

"Your work is marvelous, epoch making."—Lillian Whiting, Boston Correspondent to Chicago Inter-Ocean.

"A remarkable book. Originality and depth of thought, combined with perspicacity, characterize every page. It is evident in every sentence that this volume is the offspring of inspiration."—Progressive Thinker.

"I consider the book on Clairvoyance a most remarkable and practical work on development. It harmonizes well with the Hermetic Schools of Philosophy, in which I learned the mysteries of adeptship."—Prof. George W. Walrond, Astrologer.

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Mrs. Anna L. Gillespie, Medium.

Emma Blake—The days are so full of active work and pleasant greeting from old friends that months and weeks fly before we realize how earth friends are counting the days as long, because we are away.

The great love thought is the prevailing one here. True, many have to be brought into the thought for their former conditions were not of a nature to grow love, but surely all find themselves, after a time, longing for only good.

My father will be glad I have sent this message for he also teaches it.

I have not found the Jesus we dreamed of, but have found the Christ Spirit is with us as in life.

Sister Jennie and Roy join me in love to Father and Robert.

Winona—I know my medium will be glad to get a word from me. The last time I sent one, some one forgot to put it in the letter, so this time they promise it shall be sent.

The trail to the Spirit land is full of sunshine and the great Chiefs who sit in council are sending many messages to the ones who are in mourning.

Tell my dear Medium that the time is not far away when the arrow will be found with the message, tied fast to it. It will take her on a journey and she will find the wampum just as she prays, and she will do good with it, and she will build a lodge where the tired people will come to hear of the trail over the mountains. She will know it is her own for it will have the seal.

Veda—To my friend, Mrs. Jennie Hayes—Long the night, but bright the morning; dark the clouds, but the lining is with a shadow. The birds will sing again, the flowers bloom and all is well.

The universe is full of all men need and in answer to the demand the Soul shall claim its own. I came to her and left the signal. Peace be unto her, IO-IO-IO; this is IO-IO-IO.

Frank Jones—Yes, it was I who came to Father, and will continue to come.

For the way is not long nor dark that leads to him. I wish I had understood Father and many others better. In fact, I did not understand myself even, which was the saddest of all.

Tell my Father we are with him so much and are trying to help him. Maud sends a rose and says she will write soon.

Amos Stearns—I see now a thin, tall man with heavy white beard and snowy hair. He says I used to live in Iowa but came to California in '87. My people read the paper. Wish to let them see my name. I have no children, but my dear wife is still in earth life and it will comfort her to know I am with her often and long for her coming. Tell her Jessie and Fred are with me and Mother Riley.

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 EDITOR.
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 SAN FRANCISCO, JANUARY 23, 1904

ADELINA PATTI.

It is generally known and conceded fact that Adelina Patti the famous vocalist, is the best preserved woman of her age who has ever followed a professional life during the past half century.

She is now past the three score mark, and yet when standing behind the footlights, presents in appearance, a woman of half that age.

The reason for all this should be made known, carefully studied and her habits of living emulated.

A well known and noted physician speaking of her mode of living says: "Patti attributes her astonishing retention of youth to her abstemious way of life.

She never drank tea, coffee or wine, but only water and milk, and she has been a vegetarian, eating more nuts and fruits than anything else.

She has always slept a full eight hours, and notwithstanding the importance of her voice to her, has always had her bedroom windows wide open, winter and summer."

This praiseworthy example of Patti, should be an object lesson to all possessing the gift of song, and who aspire to a higher place on the ladder of success and fame.

TO EMPLOYMENT OF CHILD LABOR.

The first duty of the state and of the municipality to the children who are to become its future citizens and rulers, is to provide for them an environment conducive to their physical and mental growth. The American public school system is the broadest and freest in the world. It offers the opportunities and advantages of a common and high school education to every youth, no matter how poor. With everything free in education, every inducement should be made to keep young boys and girls in school at least up to a certain age. Laws enforcing such attendance are wise and under the free educational system entirely justifiable.

Any legislation against the employment of child labor or restrict-

ing such labor, or bettering its conditions, is desirable. It, together with compulsory education, lays the foundations for a more healthful, more vigorous and more intelligent manhood and womanhood. There is no blame to be attached to employers of child labor, providing the conditions under which it is carried on are humane, under a system that allows it, but nevertheless, any move to restrict or do away with such labor is bound to meet with general approval.

In this state, William Blackman, state labor commissioner, has started out on a crusade against the employment of child labor, and says that the statute of 1899 will be enforced in earnest.

The law cited states that no child shall work in any factory, store or industry under the age twelve years on any pretext, and children twelve thirteen and fourteen years of age may secure permits to labor by applying to any superior court judge in whose jurisdiction the child resides, such permit only to be granted on a showing to the court that the child needs the labor for its own support or for the support of an invalid parent.

The commissioner is sending out notices to employers of child labor citing the law and the necessity of complying with it at once.

The law is a wise and good one, and deserves to be enforced.

THE MARVEL OF THOUGHT.

MADAME FLORENCE MONTAGUE

In this wonderful age of great discoveries when the philosopher's stone of ancient days seems within reach of practical possibilities as proven by the recent discovery of radium, man's explorations in the world of thought are no less startling or wonderful.

Two men, of the present day are making extraordinary experiments in the two great capitals of the world, London and Paris.

And the result of their researches have already enriched science and benefitted humanity very materially.

The name of Dr. Baraduc the great French Savant, Physician and Electrician, has for years, been well known to scientific world, as well as to ten's of thousands of sufferers from nervous troubles, whom he has relieved or cured by his application of Electric Currents to the great nerve centres of the human body.

His latest invention, however is likely to bring a new revolution in physics and metaphysics.

It consists in a special apparatus which photographs thought and astral matter radiated by the 'Aura' of individuals on the various planes of existence, but particularly on the human.

The results are obvious, and

the possibilities presented to us beyond limitation.

The other great wizzard peering likewise into nature's mysteries is Professor D'Odiardi, a universal genius, and head of the "Charcot" Hospital in London, England.

Among the many inventions with which he has blessed his cotemporaries stands prominently the most delicate of all existing machines, almost a human magnet, registering thought.

Proximity to the little instrument causes a needle to sway round a disc marking not only the speed, but the quality of the thought and all the mental attitudes of the thinker.

Once perfected, these two inventors will give mankind new codes for the regulation of human life the maintenance of health and happiness, the increase of power and intelligence, and the overcoming of down bearing conditions in our environment.

OREGON NEWS.

Portland, Oregon, January 16, 1904
 Editor JOURNAL.

The First Spiritualist Society of Portland, Or., held its annual meeting for the election of officers for the ensuing year, the first Sunday in January. Mr. C. H. Goodwin, was elected president; Mr. W. H. Bochuks, vice president; Mr. Ed. Kling, 2d. vice president; Mr. C. C. Affalter, 3d vice-president; R. de Yough, secretary; Mrs. C. N. Goodwin, treasurer; Mrs. Louisa Beutikoper, financial secretary; Miss Jennie Werner, corresponding secretary.

That Spiritualism is advancing in Portland is show by the fact that all Spiritualist meetings are being well attended by interested and enthusiastic audiences.

The past year was the most successful year, in every way, in the history of the First Society.

Noted speakers from abroad and the city of Portland have occupied its rostrum, and crowded houses have been the rule, even during the summer months when attendance is usually light.

The present year opens most encouragingly.

E. E. de Yough,
 Secretary, F. S. S.

A HAPPY SOCIAL EVENT.

The new departure inaugurated by the Ladies First Spiritual Aid Society on Wednesday, the 13th was in every way a grand success, reflecting great credit on the committee in charge composed of Mesdames Howe, Johnson, Pahl, Lillie and Small.

There was an unusual number present at the business session. At the close of which, a fine pro-

gram was rendered by Mrs. Gillespie, Mrs. B. F. Small, Mrs. Lichtig Mr. Rider, Mr. Mathews and Mrs. Price. Refreshments were served at 6 o'clock which as to quality and quantity proved a complete success.

The entertainment program of the evening was as follows: song, The Sword of Bunker Hill by W. T. Jones, an original composition by Mrs. Price, piano solo by Mme. Starr, recitation by Mrs. Lichtig, a Shaker song by Mrs. Scott Briggs solo by Mrs. Stimpson, recitation by Madame Florence Montague, recitation by Mr. Rider, song by Mrs. Shrader, a true story by Mrs. B. F. Small, recitation by Mr. Perrine, instrumental solo by Mrs. Lichtig, recitation by Miss Emma Lichtig, happy and appropriate address by Mrs. Mary A. Wells, vice-president of the society, an improvised poem by Mrs. R. S. Lillie, subject "Love," Mrs. Mayo Steers voiced loving messages from Dr. Geo. Carpenter and many others well known arisen ones. Mrs. Price gave the closing number of the evening. The receipts of this very interesting and enjoyable affair will reach upwards of \$10.00. Watch out for the next and come early.

PEOPLE'S CHURCH SOCIAL

The lovely home of Mr. and Mrs. E. W. Briggs of 760 Dolores street, was full to overflowing Monday evening but, the hostess and host were equal to the occasion, and the guests were given a royal good time the unique program consisted of finding answers to questions and a cooking class query.

Mrs. Addie Wood came out victor in the first named contest with Mrs. Norton a close second. In the concealed questions Mrs. Leichtig won first prize. Mrs. Gillespie and Mr. Manchester as second.

Then began the spirited contest to see which of the seconds would win. After a long and amusing struggle which nearly exhausted the resources of the questioner, Mrs. Gillespie won out and amid laughter was given her prize which should be seen to be fully appreciated.

A large cake filled with gifts, each one attached to a numbered string, was presented to the company. Fifty strings were sold for Ten cents a string, then at a given signal each string owner pulled out his string and found a real pretty prize attached to it, it was great fun and brought a good revenue to the treasury.

Coffee was then served by our most able committee. After which visiting, singing and a general good time and the hour was late when the party dispersed unanimously voting it one of the pleasantest socials we have held.

While the night was rainy and muddy no one seemed to care and over Fifty people were present.

The socials which were started as an experiment are proving a wonderful success and bringing about a friendly relation which only social gatherings can do.

The next social will be held at Sunflower hall, 305 Larkin street, Mrs. Pahl, Mrs. Wood and Mrs. McGuire as hostesses on the evening of February 1.

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Societies and Meetings

Society of Progressive Spiritualists

Opened their meetings November 1, at 8 p. m., Covenant hall, Odd Fellows Building, corner 7th and Market streets, San Francisco, with Mrs. R. S. Lillie as speaker, Miss Alice Severance, pianist. Seats free. All are welcome.

A Benefit Seance is held every Friday evening in Sun Flower hall, 305 Larkin street, by Mrs. R. S. Lillie, who is always ably assisted by excellent mediumistic talent and good music. Come, join in this good work.

Ladies' Aid Society business and social meetings every Wednesday at 2 p. m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

California Sunflower League, meets 1st and 3d Thursday evenings of each month, Rooms 109-10, 305 Larkin Street, San Francisco, at 8 o'clock, p. m. MRS. ELIZABETH M. CAMPBELL Sec.

The Peoples' Spiritual Church, Elk's Hall, 223 Sutter Street, San Francisco, Mrs. Anna L. Gillespie, pastor, meets on Sundays at 8 p. m. J. H. LOHMEYER, Sec.

W. J. Colville lectures every Sunday at 3 p. m. in Flood Building, 809 Market St. Instruction in Science of Health and New Thought Philosophy. Tuesday, Thursday and Saturday at 3 and 8 p. m.

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PHILOSOPHICAL JOURNAL

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Local News Summary.

Folsom 3044.—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

In Order to accommodate our many patrons who are unable to visit the JOURNAL office on week days, it will hereafter be kept open on Sundays from 8 a. m. until 4 p. m. A full line of stationery has been added to the stock; also all the local daily papers.

If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1903, free.

Sun Flower Hall. Supreme Court building, is now available for renting. Parties desiring to hold meetings will find it to their advantage to see this large and comfortable hall which will be rented at the following low figures:

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Mme. Florence Montague expects to leave for London, England sometime during next month. See the JOURNAL, for further information.

A Card of Thanks.

EDITOR JOURNAL:

The following resolutions were passed by our Board of Directors at our regular monthly meeting January 14, 1904.

RESOLVED: That the Board of Directors of the Society of Progressive Spiritualists extends a vote of thanks to Madame Florence Montague for her kindness in delivering the address of our Special Christmas evening celebration.

The lecture was beautiful and of the highest order, a source of great pleasure and instruction and a gratifying success.

We feel grateful to Madame Montague for her unselfish endeavors to please the people, which efforts have been greatly appreciated by all present.

The resolution to be spread upon the minutes. A copy forwarded to Madame Florence Montague and the spiritual press.—F. T. Leilich, president; John Koch, secretary.

News From Oakland.

The Medium's Thursday evening meeting at Fraternal hall Oakland, January 14, was one of the best attended since the opening one year since. The meeting was opened by a short address by Mrs. McAvoy, followed by messages by Mrs. Mollie Phelps, Mrs. Parsons, Mrs. McAvoy, Mrs. Knott, Mrs. Dr. Ellis and Mr. Burnham.

Fraternity hall, West Oakland, Sunday evening meeting was well attended, despite the inclemency of the weather.

Mrs. Eva Peck, after a painful operation and several weeks confinement at the French Hospital was removed to her home on Saturday last, with every indication of a full recovery.

Mr. M. S. Norton, who has suffered for several months with a badly fractured arm, is now on the mend.

Leap Year and Valentine Social, given by the Mediums' Protective Association at Sun Flower Hall, 305 Larkin street, Saturday evening, February 13, 1904. Tickets, including refreshments, 25c. Everybody invited. Come and have a good time.

W. J. Colville's farewell lecture in San Francisco will be given in Hall 11, Flood building, Market and Fourth Sts. Sunday January 24, at 3 p. m. and Tuesday January 26, at 3 and 8 p. m. In Oakland his farewell lecture will be given in Loring hall, 11th and Clay streets, Sunday January 24, at 7:30 p. m. and on Monday January 25, at 3 and 8 p. m. Questions invited from the audience.

Owing to the insistence of friends in Florida W. J. Colville is obliged to be at Lake Helen when the Camp opens Sunday February 7, he will lecture frequently during its sessions, which continue for six weeks, also in Jacksonville, Deland, and other places in Florida during that period after which he expects to return to New York. All letters, etc. for the present, can be addressed care of E. W. Bond, Lake Helen, Florida.

Thomas Paine Memorial Services.

Anniversary exercises of much interest commemorating the life work of Thomas Paine will be held at Scottish Hall, 107 Larkin St., on Friday night, the 29th inst. The veteran advocate of liberal thought, Dr. J. I. York, assisted by prominent speakers of the city, among whom, Mrs. R. S. Lillie, Mrs. Anna L. Gillespie are expected to take part. Other attractions are promised which will make the occasion memorable.

Peoples Spiritual Church.—A good audience was in attendance on Sunday evening last. After the responsive readings, songs by the choir and a well rendered solo by Mr. Fred Manchester. Mrs. Anna L. Gillespie delivered an interesting and instructive lecture, subject "The New Bible." She handled the subject in a lucid manner. Portraying the beauty and grandeur of truth when it is disrobed of error, superstition and ignorance and viewed by a clearer understanding, made possible by the illumination of our spiritual perception and the unfoldment of our being. A new member was received showing a continued growth and interest in the society.

Something new is promised for Sunday evening the 24th. Two of the young members will be christened and admitted into full fellowship of the church.

Mrs. E. S. Lillies' meeting for the Benefit Fund of the sick mediums was unusually well attended on Friday evening the 15th. In addition to her own good work, Mrs. Sadie Eberhardt who has just completed her sixth year as a faithful public worker, gave her services, voicing messages to the great delight and satisfaction of the audience.

Mrs. D. N. Place, president of the Ladies Aid Society has recovered sufficiently to venture out and was present at the entertainment on Wednesday evening, receiving many congratulations.

A CARD.

MRS. MASON JAMES, will give Psychic or inspirational delineations with Advice to correspondents. Address with stamp "Diamond" P. O., Alameda Co., Cal.

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The author requires no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation. This volume fully sustains the opinion of the eminent critic.

The author says in the dedication: To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither.

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Dr. Nellie Beigle

having returned from the East, begs to announce that she has leased an entire floor in the Marion Building, 110 Geary street, over Kasts' Booterie, (one block from Kearny and Market streets) where she will be pleased to see her former friends and patients. Telephone, Main 1163. Formerly in Emma Spreckels Building, 927 Market St., and Callahan Building, corner Jones and Market Sts.

All mediums need these.

The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

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VOL. 41. J. MUNSSELL CHASE, EDITOR. SAN FRANCISCO, CAL., SATURDAY, JANUARY 30, 1904. 1429 Market-st. Between 10 & 11th-Sts. No. 5

MIZPAH.

"The Lord watch between me and thee
When we are absent one from another."
GEN. 31-49.

JULIA H. BAKER

Go thou thy way, and I go mine
Apart, yet not afar:
Only a thin veil hangs between
The pathways where we are
And "God keep watch between thee and me."
This is my prayer.
He looks thy way, he looketh mine,
And keeps us near.
I know not where thy road may be
Nor which way mine will be,
If thine will lead through parching sands
And mine beside the sea;
Yet "God keep watch 'tween thee and me."
So never fear
He holds thy hand, he claspeth mine,
And keeps us near.
Should wealth and fame perchance be
Thine,
And my lot lowly be,
Or you be sad and sorrowful,
And glory be for me
Yet "God keeps watch 'tween thee and me."
Both are his care
One arm around thee and one around me,
Will keep us near.
I sigh sometimes to see thy face.
But since this may not be,
I'll leave thee to the care of Him.
Who cares for thee and me
"I'll keep thee both beneath my wings"
This comforts dear,
One wing o'er thee and one o'er me,
So we are near.
And though our paths be separate,
And thy way be not mine
Yet coming to the mercy seat
My soul shall meet with thine.
And "God keep watch 'tween thee and me."
I'll whisper there,
He blesseth thee,—He blesseth me,
And we are near.

BORDERLAND

A STRANGE PROPHECY FULFILLED.

On the morning of August 11,
1902, I had a remarkable vision,
the account of which was published
in *The Light of Truth* I think in

the month of September following;
the exact date I disremember (I cut
the slip out, but lost it). The vision
was thus: I seemed to be rising
from a recumbent position, and
these words were spoken as I
thought through my organs of
speech: When we can do nothing
else we will fight; we shall be at
war inside of fifteen months." I
stated in the account that I hoped
it would not come true. I was in a
semi-conscious condition at the
time of the vision.

The fifteen months expired on the
11th of November, 1903. The aged
Senator, G. F. Hoar of Massachu-
setts, in a speech made by him Dec-
ember 17, said that the act of the
administration in prematurely send-
ing marines and landing them on
Colombian soil "was an act of war"
and that other acts were of the
same nature. These acts all oc-
curred between the 2nd and 6th of
November, at least five days pre-
vious to the ending of the fifteen
months.

In view of the fact that Colum-
bian troops are marching toward
Panama, the vision seems to have
been of a spiritual character. I
take no credit whatever for the
prophecy; it was given entirely in-
dependent of my intellect or vol-
ition.—B. F. French.

TELLS OF VISIT TO THE BEYOND.

Harrisburg, Ill., Jan. 16.—An in-
cident which occurred here a few
days ago equals, if it does not sur-
pass, some of the miracles related
in the Bible. Ulysses S. Roberts
had been afflicted with consumption
for nearly a year. Two weeks ago
his condition became worse and a
few days later he called his wife
and two children to his bedside,
and, kissing them goodbye, told
them of his fast approaching end.
In the presence of the family, Rev.
A. S. Maxey of the First Methodist
Episcopal Church, Attorney R. S.
Marsh, the family physician and
relatives he apparently died.

An undertaker was called and all
necessary preparation were being
made for the funeral. Three hours
had elapsed, when suddenly the

supposed dead man smiled and
opened his eyes.

Roberts asked them how long he
had been gone, and when told three
hours, he said:

"That's strange; it seems to me I
have been gone a thousand years.
I have been in heaven and I have
been so happy."

He told of his meeting with his
father, who had long preceded him
and other relatives and friends.
Many questions were asked by Rev.
Mr. Maxey concerning heaven and
the description given by Roberts
was wonderful. Among other things
he said the Lord sent him back to
perform a mission.

"But," said he, "I have just
seven days to remain on earth, when
I will leave you until we meet up-
yonder."

When asked by Rev. Mr. Maxey
as to how Jesus appeared, he said
he was almost always happy, ex-
cept that at times when he beheld
this earth steeped in sin an expres-
sion of sadness overshadowed his
face.

True to Roberts' prediction, on
the seventh day and at the very
hour named, he passed away—for
the second time; his relatives firmly
believe.

MRS. BARTON'S POEMS.

Mrs. Ardelia Colton Barton who
is well known, both her husband
and herself, among the Spiritualists
of San Francisco, has recently
issued a second volume of poems
and through her loving kindness I
am possessor of a copy and looking
it over I find the spirit of the writer
that of sympathy, for all mankind.

Love of nature, and of the good
and true, fond remembrances of
childhood, and sweet inspirations
are on all its pages. Mrs. Barton
has for years had an inflow of
poetic inspirations from which she
has gleaned these "thoughts" as
she has entitled the volume.

She makes no claim to greatness
(very modestly saying) in the pre-
face: "If error has crept in among
the little thoughts and the child-
ren have become disobedient and

refractory, it is not the parents
fault."

Nor must you blame the children
either, they are young yet, and you
must not expect too much of them.

In dedication she says; "I ded-
icate this little book to my husband,
who has received with pleasure
each thought at its birth."

I quote from the poem "Thought
Waves."

"A vibratory wave of thought
Swept o'er the face of earth
It permeated brain of man
Intelligence had birth.

God touched the button (as it were)
Electric sparks burst out,
And scattered teams of brilliant
light

And banished ignorant doubt.

Another "Old Glory."

'Tis waving in the breeze 'Old Glory'
And e'en the wind seems proud to
greet

The emblem of our nations story
And kisses it with zephyrs
sweet."

A very spiritual "thought" is em-
bodied in one entitled "Voices."

"Voices to us ever calling

Calling us from o'er the way,
Voices coming from the shadows
Whispering to our souls away;"

One of the best of this collection
is entitled: "The peace that pass-
eth Understanding," and begins
with this:

Away from turmoil and from strife

At peace with all.

A light celestial fills my heart

On God I call.

And ends with this:

I have a home not made with hands
Death gives the lease

I've paid the rent in loving deeds,
Thus gaining peace.

A beautiful one is filled with the
thought of angel ministrations and
guardianship of the angel mother
or guardian.

"My angel mother bending low

With soft and downy wings

Is pressing kisses on my lips

A lullaby she sings."

Chorus—

"By-lo-baby! Mothers near
To soothe thy every fear."

One more and I close, this is entitled: "Don't Trouble Yourself."
 "Though your friend may believe quite contrary to you,
 Have discarded the old and have chosen the new,
 Though their methods of work unlike are to yours
 And perhaps to your thought are wearisome bores
 Don't trouble yourself,
 Though perchance e'en their tastes are loud and bizarre,
 And their choice of bright tints your senses will jar.
 They may differ from you in politics too,
 But my friend do not worry, what can you do?
 Do not trouble yourself.

And now all who wish to know the rest of the thoughts contained therein can order through the JOURNAL, 1429 Market st., or of the author at 1014 Pinestreet.

The book is beautifully bound in cloth and gold. Artistic in every detail this little volume of poetic thoughts.

R. S. LILLIE.

WORK OF THE N. S. A.

January 18, 1904.

To Officers and Members of N. S. A. Chartered Society:
 Greetings of love and good will for the New Year, for you, one and all, from this National Headquarters; the best wishes for your welfare, and fraternal regards of your National Officers go out to you with the spiritual influence of good cheer.

I am very glad to report that the N. S. A. in making headway in the pursuit of its good works; our missionaries are doing well, as far as their propaganda and organizing labors are concerned; financially they are not bringing returns to our treasury, but on the contrary, the latter is monthly drawn upon to make up the sum of expenses for missionary work done by the free distribution of grand spiritual tracts by this Association; now and then one sends a little money or a few postage stamps for tracts, but the great mass who apply for our literature send nothing but the request; yet we deny none and we realize that this literature going to places, often, where no society or medium exists, is doing a grand missionary work.

The Medium relief branch of our organization is kept alive and active we continue to fully support Dr. Slade, the veteran medium who is a chronic invalid, and must have medical care as well as board and clothing, we also pay a monthly pension of Twelve dollars, to each of seven aged and needy mediums; not as charity, but as a willing recognition of the grand work they have done for humanity, In ad-

dition, we frequently have calls for temporary, quick relief of urgent cases. The work goes on and we feel that it has the blessing of the angel world.

The money market seems to be closed this season, as the N. S. A. seldom receives any contribution towards its working funds; but we hope that the way will soon be open for our philanthropic friends to share something of their means for the good of the cause as maintained by this national body.

While on the financial question, I remember it is my duty to point you to the fact that the date for the taking up of the annual collection for the N. S. A. by each chartered society is near at hand, being the third Sunday in February, we trust you will remember the time and do the best you can for us, with the thought of our missionary and pension work, in your minds.

Our best wishes for your progress and welfare, and our sincere good thoughts that harmony and peace may abide with you are ever yours,
 Cordially yours,

MARY T. LONGLEY.

Sec'y N. S. A.,
 600 Penna ave., S.E., Wash., D.C.

WHAT IS LOVE?

BY MRS. CLARA U. MEYERS

Love is the essence of all that is good.

How many of us possess that love in our daily lives?

Let us be so careful each day how we consume our time, for as we sow, so shall we reap.

Let us sow seeds of kindness, and all others cast aside, for all the unkind thoughts we have of another are seeds, and will all grow the same as good ones.

Let us all guard ourselves against seeds of this kind. Let us so live every day, that others who come into our daily aura, will be better by having met us, and let us throw out this great spirit of love to all humanity.

Let us remember that this is a grand universe, a great body of people here and there, and that our thoughts, govern our words and deeds.

Let our candle be ever found burning and sending out the bright and shining light to all.

Just stop and think of the many who are in darkness that do not know what love is. Let us sow the seeds of love for them, for the thought will travel so fast, and imprint itself upon each brain, they will realize the great change at once and by and by will be realized by others.

Oh! great humanity, let us school ourselves, and find the true essence of that great word Love. We can all possess it, for it is for all who will have it, let your light so shine

each day, that all will be brightened thereby.

Remember God is love, and the greatest of all is love, truth, and purity, follow the golden rule and you have all.

DIVINE SCIENCE AND HEALING.

Text Book by Melinda E. Cramer.

REVIEWED BY W. J. COLVILLE.

[Continued]

Mrs. Cramer is always very positive in her statements, which causes whatever she writes to impress the reader with a vital feeling that the writer felt intensely in her own consciousness whatever she sought to impart to others.

The idea in this chapter is that it is only essential to put away erroneous beliefs but also to cease entirely from those practices which are centered in them. We are advised not to use such an expression as "When you look upon my body you see nothing whatever of me," but to find a dignified place for the body in our scheme of philosophy so that we shall never seem to make contradictory statements when we tell our patients that they will derive great bodily and other temporal benefits from placing themselves in harmony with the beautiful conception of the oneness of all life and of the essential goodness of all there is.

This teaching is finely illustrated in the following question: "Divine Science denies nothing truly is. In giving treatment the body should never be denied. Should a man come to a Divine Scientist to be treated for blood poison in the arm the Scientist would not deny the arm, to do so would be to work with the physicians who amputate.

The true Scientist would make no claim or affirmation that would actualize in removing one member of the body from another or in separating body from spirit. The Scientist would know that the patient could be healed of the seeming blood poison and of all belief and sense of disease without losing any member of the body. The body must be held to be perfect without disease.

In a list of statements entitled "What to Deny and What to Affirm" we are told that to put off the old man and put on the new man is to refrain from judging according to appearances and to judge according to the nature of the spirit.

Among "Healing Affirmations" we find the word "now" connected with every such statement as "The Kingdom of God is in me," "I know of no good that can be withheld" and "I am living substance." The following beautiful hymn very aptly concludes this lesson:

Our God is never so far off
 As even to be near,
 He is within; our spirit is
 The home he holds most dear.

To think of him as by our side
 Is almost as untrue
 As to remove His throne beyond
 Those skies of starry blue.

So all the while I thought myself
 Homeless, forlorn, and weary
 Missing my joy, I walked the earth
 Myself God's sanctuary.

Toward the end of the volume

we find a number of questions and answers which throw a wide flood of bright light upon many perplexing problems which all students of metaphysical healing are sure to encounter, and it seems clear also that these questions and answers are intended to prove that there is a very real union between the fundamental propositions of what Mrs. Cramer calls Divine Science and what some other authors would include in treatises on Spiritualism or Occultism.

Spiritual adepts are said to be without personal desire because they truly know themselves. Concerning treatment for particular cases we are informed that universal treatment will bring all good results to us out of the universe of infinite supply.

No name should be given to disease in treatment; we should indeed determine to concentrate entirely upon perfect health on all planes of expression. The following statements are certainly altogether in harmony with the universal teachings of Spiritualism.

Question—Do we in a future state of existence retain our love for the members of our family?

Answer—Certainly, for love is immortal. To love is to fulfill the law. You cannot lose love for it is of God. Of all that is His nothing can be lost.

Question—Is not that love which excludes all but our family circle selfish?

Answer—Much of that which is called love in families and among friends is selfish because it is limited. You will lose all selfishness in time.

Question—May not all that we now call love prove to be selfishness and pass away?

Answer—All that is called love that is selfish will pass away, but all the love that you now possess, whether you are expressing it perfectly or not, you will retain throughout eternity, for love is of God. You cannot lose the real and permanent, it is the unreal and false that is lost.

Question—Do we always have form?

Answer—To think is to form, therefore as long as there is thought there will be form. We will always have form but we will never be merely form. Form is effect and we are cause, the maker of effect.

Among theological questions we find a great deal of useful and lucid interpretation of many obscure passages in Holy Writ which will doubtless prove of great help to any who are yet wrestling with theological conundrums.

The whole teaching of the book is quite consistent with the idea of universal salvation which truly means the ultimate awakening of every soul to a knowledge of its own God-likeness. The book is beautifully bound and will long remain a standard text-book. The published price is \$2.00 published by the author. It is for sale at the office of the PHILOSOPHICAL JOURNAL.

WHAT IS MEDIUMSHIP?

Synopsis of a lecture delivered at the Spiritualist Temple, Galveston, Texas, Friday December 11, 1903, by Mr. John W. Ring.

Mediumship is to the spirit,—the real man—what growth is to the physical body—the covering of the

real man. These atoms which form the body very naturally respond to compliance with certain laws, and we have become so accustomed to the results that we scarcely speak of physical growth other than the natural results of Nature's Laws; with equal naturalness, the various organs of the body become responsive to the mind—the real man—and become the medium through which the physical world is sensed, touched and realized.

Physiology is the science of the body, Psychology is the science of the mind; the relationship of the two, and the manner in which the body is responsive to the mind, and the mind is able to operate through the body, may be called mediumship.

Any one who realizes that the body is but a covering for the real man, will also realize that the real man, as a spiritual entity uses the body as a medium through which to express itself. Since the substance from which all bodies are formed is similar, and since it is secondary to the power which operates through them, we very naturally conclude that the mere subtle substance from which minds are formed, and which is primary to the being of man, is similar; chemical analysis demonstrates that there is responsiveness between these atoms of substance which form different bodies, and reason leads us to conclude that a similar responsiveness must exist between the minds that live in these several bodies.

Before telepathy became a science whereby these problems were studied, phenomena occurred which lead to thorough investigation. These phenomena were of two classes, physical and mental; the former were those which seemed to be entirely independent of the individualized mentality, and the later those which acted directly upon and through the mind. Realizing that all action of the body is a result of mental activity we must conclude that all phenomena is more or less the result of the mind. So frequent became these phenomena that investigation of the various forms, and the laws which control their appearance, goes to make all religious and secular history. Telepathy stands in our midst and demonstrates the relationship of mind to mind, and the possible influence which one mind may have with another.

Ancient religionists conceived that life is pulsating in every image the sun, the sea, the air, all, all nature throbbed with life, and though they could not understand the phenomena they prescribed certain ceremonies whereby they should be recognized—and religion was born. Later in the development of religion a closer relationship was demanded and "the word became flesh"—instead of worshipping the sun of nature a son was declared as the only son and various religions sprung into existence; for if one people could have an only son, so could any other people.

The leaders of these religious cults declare a distinction between the minds living in physical form and those who had passed from physical form and styled themselves prophets or mediums, since through them communication was possible with the mind living upon a different vibration to those incarnate.

The visitation of these minds incarnate is the foundation of those religions which follow the great natural religion when all nature was worshipped.

One of these minds or spirits or angels figured in the birth of Buddha, Jesus and various other Messiahs, Saviours and Christs, in a similar manner to the visitation of Gabriel to Mary, Joseph and Zacharias, in the story of Jesus which is most likely familiar to all who will read this.

The Maid of Orleans who figures prominently in French history, and the fact that Washington was visited by an incarnate being who described much of American history to him during the dull doubtful days of Valley Forge, are but two instances standing a long side of similar instances in the history of all nations—haunted palaces, the appearances of wronged dukes and princesses are things which go far to make up the history of the nations of the earth.

The child learns to use his body,

—it becomes responsive to the mind—and it is the medium through which he manifests. He watches parent and listens to teacher, and by their example and precept his faculties gain better use of his body—the medium.

The wise parent and successful teacher are conscious of the possible and potent influence of their unexpressed thought, and of the suggestion made to the mind while the body sleeps. This demonstrates the possible influence of mind with mind and while we do not see or hear the mind—only it results in artistic display and symphony of sound—we are moved by its spiritual influence. Many of the minds whom we have loved are gone from the body, and yet we feel their influence much as we did while in the body, and this is called spiritual mediumship.

To preface any statements given as a definition to spiritual mediumship, pray be reminded of its naturalness, even like unto the manifestations of the individual mind

through its own body. Thus natural it is a part of each individual to some degree; and its unfoldment can be likened unto the growth of the child. As some people can plan and others succeed best in execution, so some mediums are acted upon for physical manifestations, raps, moving of articles of furniture without physical contact, slate writing, materialization etc., and others have the faculty of mental perception and receive by clairvoyance (spirit sight) and clairsaudience (spirit hearing) messages from the arisen loved ones.

We, of course, want to know what effect the development of these powers will have on individual, and if the results are generally beneficial. Proper development and judicious use of all bodily and mental functions are conducive to one's well being. By the natural unfolding of one's spiritual gifts he makes use of his talent, comforts mankind and complies with the requirements for spiritual growth. We learn from those who have passed to spirit life that they require certain contact and experience with physical life. Their manifestations are never alone in comfort and bless us but for their own unfoldment.

The law which enables our loved ones to come and bless us with their presence and receive from us the necessary experiences of physical contact, also allows the lacking in unfoldment that we help them though depraved, to come for the growth and development necessary to them.

Spiritual mediumship is the avenue through which we come in contact with the denizens of spiritland to receive from them the blessing of their continued presence and advice, as when in the physical form and to profit by their explorations in the land to which we are all tending. It also solves the problem of spiritual unfoldment; scarcely one feels that his physical life has completed his possible or necessary growth and the means of progression after transition has become the question of the religious age. Although many creeds retain the despairing doctrines of an eternity in one of two conditions—Heaven or Hell—hereafter, few teach them and comparatively none believe such doctrine. The idea of degrees of Happiness or Torment is generally conceded, and degrees indicate growth and progression most emphatically. Spiritual mediumship is the key to open the great door of spiritual knowledge; it is the way, the truth and the life. The fact that all classes of spirits manifest, proves a might caution to the investigator of this law; yet the natural necessity of its unfoldment for personal comfort and kindly helpfulness to others, intensifies the desire to know, "Can I be a medium?" Next week we will consider this thought.

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Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound.—"Suggestions."

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"It is a revelation"—Light, London, Eng.

"There has recently appeared in print an important and most instructive volume on Clairvoyance, Its Nature, Law and Unfoldment, from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the *Spiritual Order of the White Rose*. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of Clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed.

All sincere students of the psychic realm will do well to read and study this excellent volume.—W. J. Colville, The Banner of Light, Boston.

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W. T. JONES Secretary

J. MUNSELL CHASE,
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SAN FRANCISCO, JANUARY 30, 1904

HEADQUARTERS, CAL. S. S. A.

To Officers and Members
of the Auxiliary Societies of
California State Spiritual-
ists Association.—Greeting.

I have secured space in this issue of the JOURNAL for a letter from Mrs. Mary T. Longley, secretary of the N. S. A. setting forth the progress made in the propaganda work.

The distribution of the literature. The expenditure of money for relief of needy mediums and other matters of vital importance to the cause of Spiritualism in California.

I trust that every officer and member within our jurisdiction who read Mrs. Longley's letter, will do so carefully and at the proper time, co-operate as societies and individuals, to the end that the Cal. S. S. A. and its Auxiliary Societies may do all that can be reasonably asked of them in carrying on the grand and noble work so well begun and which should be well sustained.

Fraternally,
W. T. JONES,
Secretary.

A UNIQUE EXHIBIT.

Mr. Wm. Emmette Coleman had his annual exhibition of Christmas presents last Sunday, the 24th, at his residence 418 Sutter street.

Last year he received 96 while this year the number ran up to 118. During the day about 70 visitors attended the exhibition, including a number of leading Spiritualists of the city.

The presents are useful and ornamental, and made a feast for the eye when all spread out in one large group.

They were received from London and Liverpool, England, New York, Philadelphia, Boston and St. Louis, Richmond and Charlottesville, Va., Long Island City, N. J. Leavenworth and Topeka, Kansas; Cottage City, Mass.; Portland, Ore.; Port Townsend, Wash.; San Francisco, Los Angeles, Sacramento, San Jose, Modland, and Cupertino California.

Among the gifts are 13 card calendars, some very fine; a number of works of art, paintings, engravings, drawings, photos, collections of views of 3 cities, etc., a lot of articles of Japanese make; 2 elaborately worked sofa cushions; swiss clock, beautiful aluminum thermometer, elegant mirror and clothes brush combined, unique candlestick flagree silver scent bottle, pin-cushion, jewel box, picture frames, etc., 8 neckties, 12 handkerchiefs, silk and linen, socks, slumber slippers, watch fob and napkin ring made of cord for the occasion; 3 books, a box of prunes from Sunny Brae (Mr. E. L. Watson's ranch), preserves, jelly, plum pudding, home made and other candy, and bottles of Port and old Bourbon; and a variety of other articles.

AN IMPORTANT MEETING.

A meeting of the Stockholders of the Philosophical Publishing Company was held at headquarters 1429 Market street, on Monday January 25, 1904. Mr. Wm. M. Rider was elected chairman and Mr. J. Shaw Gillespie, secretary.

After the adoption of the minutes and the report of the business manager, the election of a new board of directors was held with the following result: Mr. J. Shaw Gillespie, Mr. J. Munsell Chase, Mrs. Eliza Newman, Mrs. Annie E. Wadworth, and W. T. Jones.

The board elected the following as officers for the ensuing year; president, J. Shaw Gillespie; vice-president, J. Munsell Chase; secretary and treasurer W. T. Jones.

12,000 shares of stock was represented at this election.
W. T. JONES,
Secretary.

"THE VITAL FORCE" VERSUS "THE ELIXIR OF LIFE"

MADAME FLORENCE MONTAGUE

The seven known forces in our universe, culminate in this one, the other six being, gravity, heat, chemic force, magnetism, electricity and light.

Human knowledge concerning this all important factor in our economy, is very limited. To this century, will probably belong the glory of deeper discovery in this interior realm of nature, and the result must be, the maintenance of health, or restoration to vigor, both physical and mental, the prolongation of youth, and of life upon this sphere, as well as the evolution of higher faculties, for, the mind and the body perpetually respond to each other, being simply higher and lower parts of the same scale harmonies.

The existence of these forces, was known to the old Greeks; but in modern times, we only understand their intimate nature, and how they are related, since the investigations of "Gilbert," "Franklin," "Dalton," "Galvani" "Young" "Faraday," "Mayer," and other bright minds of our own day.

We look upon these forces now, as vibratory, as different modes of motion, or rather movements of substance.

It has been ascertained that they are convertible, transferable, or counteractive, in measured proportions, that is, a definite quantity of one, always produces or else counteracts a definite quantity of another, as when a heavy body falls to the ground catching fire, gravity is converted into Heat.

Here we have the key to that glorious reciprocity which links worlds together harmoniously.

The vital force radiates constantly from each organ, and it thus passes from us in all directions through space.

Thus each of us is continually surrounded by a vital sphere, corresponding to our own character. It is by means of such, that we attract or repel.

It is the silent power reflecting, transmitting or absorbing, and these exchanges are constantly taking place, and all feel their influence, though sensitive people realize the process more keenly.

Consequently, we affect our fellow beings by our secret thoughts and emotions, for good, or for ill, whether we are conscious of it or not. Hence the truth of the anxious; "The good of one is the good of all."

"We rise or fall together," as we cannot sever our relations with humanity. Right thinking and right living must necessarily affect our vital force, both in quantity and quality, and as we learn to expand and contract it at will, we shall solve the problem of human fate, and fulfill human destiny.

Please note—The November 14, 1903 issue of the PHILOSOPHICAL JOURNAL has been exhausted. We need six copies, if any of our subscribers can spare them they will confer a favor by mailing them to this office.—Editor.

If you want books on Spiritualism, Theosophy, Astrology New Thought, or Liberal Thought, send for the Philosophical Catalog for 1903, free

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Stephen and Clarrisa Gorman—I see approaching, two, who seem so worried because their dear daughter did not get the message they sent to her.

They are so determined to send a word of council to her, and say don't hurry, take it slowly, we will help you to solve the problem, which now troubles you.

You, darling Theo, is with us and the only thing we can say is, he is one of the brightest ones who work for humanity in the spirit world.

All the others are with us and the last one to cross the stream is with us and sends his love to you and the children.

God bless you dear daughter and give you peace.

Della Frost—It has been long since I passed to spirit life and this is my first message. I called to Earnest and Charlie once, but could not make them understand. Tell them how I love them, won't you? and make them know that sister Della does not forget. Elisha is with me.

Little Blessing—I see a tiny little child now. O! how small she was when the angels took her out of sorrow. Her little hands are holding flowers and her name is written on one of them.

The name of Blessing, such a strange name, but the mother said it should be called that, so while it only stayed one short month on earth the little one has grown, and today comes as a child of six years of age.

A small old man is with her, the child calls him Grandpa Joe and the message is for the mother.

Alice Jennings—A tall slender lady comes this way, with a little boy in her arms. The child has a scar or mark of a peculiar nature on his face, and as I look I see that the lady has the same mark on her neck and one shoulder.

They give no message, but ask to have this given, as it will be a great test to one, who is watching for some word.

John Norris—Can I send a word to my old friend, or rather will you be able to get it. He will remember me as living near Denver, and when he went to Frisco, mine was the last hand he clasped. Well, he went to die, but instead, I was the one to die, and he is well and happy.

I don't forget all the good things you did for me in my trouble, and if I can, will surely help you. Emma joins me in loving greeting.

"The Great Psychological Crime" if for sale at the office of the PHILOSOPHICAL JOURNAL. Price \$2.00.

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SEXOLOGY.

There is no subject on which there is such a lack of knowledge. Persons otherwise well informed are lamentably ignorant on these lines. I make a specialty of books dealing with this subject. I handle only the very best. I will have nothing to do with trash. Interesting circulars sent for stamp. Postal cards not noticed. Address, A. W. RIDEOUT, 7 E. St Paul St., Boston, Mass.

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READERS

Of this Journal who write to any of our advertisers, either in ordering, or asking about the Goods offered, will please state that they saw the Advertisement in this paper.

Societies and Meetings

Society of Progressive Spiritualists

Opened their meetings November 1, at 8 p.m., Covenant hall, Odd Fellows Building, corner 7th and Market streets, San Francisco, with Mrs. R. S. Lillie as speaker, Miss Alice Severance, pianist. Seats free. All are welcome.

A Benefit Seance is held every Friday evening in Sun Flower hall, 305 Larkin street, by Mrs. R. S. Lillie, who is always ably assisted by excellent mediumistic talent and good music. Come, join in this good work.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

California Sunflower League, meets 1st and 3d Thursday evenings of each month, Rooms 109-10, 305 Larkin Street, San Francisco, at 8 o'clock, p.m. MRS. ELIZABETH M. CAMPBELL Sec.

The Peoples' Spiritual Church, Elk's Hall, 223 Sutter Street, San Francisco, Mrs. Anna L. Gillespie, pastor, meets on Sundays at 8 p.m. J. H. LOHMEYER, Sec.

W. J. Colville lectures every Sunday at 3 p.m. in Flood Building, 809 Market St. Instruction in Science of Health and New Thought Philosophy. Tuesday, Thursday and Saturday at 3 and 8 p.m.

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Mme. Florence Montague expects to leave for London, England sometime during next month. See the JOURNAL for further information.

Henry Harrison Brown had a full and most interested attendance at his meeting in Memorial hall, Odd Fellows building, Sunday evening. He spoke upon "Telepathy in the business world" he claimed that a knowledge of thought and power would cause a change in the competitive system and bring about brotherhood in all our dealings. No one can afford to think of dishonesty, over-reaching or defrauding his brother, for all such thought to have a direct action upon the individual himself, and retard his success and happiness. To know truth is to live it. To know thought as power is to use it so as not to injure self. Honesty and justice make the only safe plane on which to do business. Mr. Foulds performed some fine experiments in finding people and things selected, or hidden by a committee. This he did without contact with any person. Unleash he would find his way about the hall blindfolded to the person selected.

Peoples Spiritual Church meeting was one of unusual interest Sunday evening. The lecture on the subject of "Law of Spirit Control" was handled in a masterly and convincing manner by Mrs. Gillespie. It was one of the best lectures of the season, and deep interest was shown by all who were there. After the lecture a beautiful ceremony took place. A class of young girls were received into the church and each one was given a spirit name by Alice. The picture was a most impressive one as the young girls accompanied by their mothers came down the center aisle, and stood before the speaker, Mrs. Gillespie, all robed in white carrying flowers, which were not sweeter than their own young faces.

Many eyes grew tender and wet with tears as the words of loving admonition were given and the silent prayer that went up from that large audience, was from the innermost heart. The class consisted of Miss Leah Ford, Ethel Peck, Mabel Pateifer, Edith Norton, and Gretchen Billings. The choir rendered good music, and Mr. Fred Manchester gave a solo in a pleasant manner, making the entire services one of great interest.

On Sunday January 31, Mrs. Gillespie will give an illustrated lecture assisted by Mr. Manchester, Mr. Gillespie, and Miss Ford will recite. It will be a benefit for the church and tickets are 25 cents each. The title of the illustrated lec-

ture for the evening is "The Spirit of 1904." A great many tickets are sold assuring a successful evening.

Do not forget the social at Sunflower hall, 305 Larkin street, Monday evening coffee and cake served. Admission 10cts.

A Surprise on Mrs. R. S. Lillie.

The Sunflower hall, 305 Larkin street, was tested to its full capacity by a gathering of men, women and young people where they had come to give their honored friend, Mrs. R. S. Lillie, a surprise and greetings of love. The plot of secrecy was well carried out and complete. Mrs. Anna L. Gillespie (who is up to date in such matters) is said to have invited Mrs. Lillie to meet her about 8 o'clock at the hall for a rehearsal. Both ladies were promptly on time to find the hall beautifully decorated with delicate tinted muslin, bunting, flags and flowers.

But best of all, scores of friends with hearts overflowing with love, joy and gladness to greet the honored guest of the evening. The committee consisting of Mrs. B. F. Small, Mrs. E. G. Howe, and Mr. Wm. M. Rider presented the following program: Mrs. D. N. Place, president of the Ladies Aid Society, presiding. A piano selection by Mrs. Jenny Ward Hayes happy and appropriate loving words by Mrs. Anna L. Gillespie, waltz song by Master Raymond Hayse, remarks, loving greeting and a recitation by Madame Florence Montague, Mrs. Sarah Seal followed with words that always come from a true heart which throbs in unison with all good workers.

Mrs. Lichtig and Miss DeLappe rendered a duet which delighted the audience, Mrs. M. S. Kingsley paid a high tribute to Mrs. Lillie's work in the East following by reading a very interesting letter from Mrs. Cora A. Morse, expressing her great love for Mrs. Lillie. Mrs. Shrader and Mr. A. S. Howe sang a duet very acceptably; Mr. J. S. Mathews read a poem entitled "Waterlily", Mr. Perine gave a recitation which was well received and faultless in its rendition. Mr. Wm. M. Rider paid a glowing tribute to Mrs. Lillie's work in this city. Mrs. D. N. Place, at this point and in behalf of those present and in her choicest language presented to Mrs. Lillie a N. S. A. emblem gold pin, Mrs. Lillie in responding came near being overcome with emotions, but soon recovering her usual composure expressed her heartfelt appreciation for all that had been said and done for her by the many friends assembled closing with an improvised poem.

Mrs. E. G. Howe brought in a large angel cake sent by Jacob Novak and son now in Oregon, although it was a special gift to her, she insisted that all present should sample it. This excellent program was closed with a "yell" proposed by Mrs. Gillespie which was given with a will as follows: viz—Who is she—She is the—Lillie—Hurrah! The committee then invited all to partake of dainty refreshments after which everybody went home saying, what a glorious time had been enjoyed.

At Covenant hall, Odd Fellows building Sunday, January 24, the meeting of the Progressive Spiritualists was well attended. The subject taken from the congregation was one which called out one of the best of the discourses given out by the guides of Mrs. Lillie. Many expressed regret that these lectures could not be preserved. The music with Mrs. Severance at the piano, and assisting the choir with her superb voice was excellent. Mr. John Koch on this occasion delighted us with a Zither solo. Seats are free. All are invited.

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